

The Monk of Evesham

The Revelation to

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The Revelation

TO

THE MONK OF EVESHAM

1196

CAREFULLY EDITED FROM THE UNIQUE COPY, NOW IN
THE BRITISH MUSEUM, OF THE EDITION PRINTED
BY WILLIAM DE MACHLINIA ABOUT 1482

EDITED BY

EDWARD ARBER

F.S.A ETC. LATE EXAMINER IN ENGLISH

LANGUAGE AND LITERATURE

TO THE UNIVERSITY OF

LONDON

WESTMINSTER

A. CONSTABLE AND CO.

1895

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THE REVELATION TO THE MONK OF EVESHAM.

INTRODUCTION.



IN the chronology of English printing, between William Caxton and Wynkyn de Worde, occur the less familiar names of JOHN LETTOU and William of Malines, or as he variously printed his name, WILHELMUM DE MACHLINIA, WILHELMUM DE MECHLINIA, and even WILLIAM

MACLYN.

Not much is known of these two minor printers: nothing indeed beyond the testimony of their own productions. Some account, however, though it may be a limited and imperfect one, of their works will be advantageous, previous to an acquaintance with *The Revelation to the Monk of Evesham*.

2. Besides printing on their own account, Lettou and Machlinia joined in partnership for at least the production of one book, in the colophon of which Lettou's name comes first. Possibly therefore he may have been the older printer. Their works are of great rarity: some of them extraordinarily so. The following list of many of them contains their designations or titles in English, shows the languages in which they are printed, and gives the prefs marks of copies now in British Museum. Those distinguished by A have the name of the printer upon them: those by B have neither the name of the printer nor of the place or date of printing.

John Lettou.

- A The Minorite ANTONIUS ANDREAS, *Questions in Aristotle's Metaphysics*; edited by the Augustine THOMAS PENKETH. 1480. [Latin.] *Gren. Coll.* 8984.
- A JOHN PEREZ DE VALENTIA, *Expositions on the Psalms*. 1481. [Latin.] C. 11. b. 9.

Lettou and Machlinia.

- A Sir THOMAS LITTLETON, *Tenures*. [Norman-French]. 508, f. 1. *Gren. Coll.* 2190.
- B An abridgement of the Statutes, with title or printer's name, &c. [Norman-French.] (1) C. 12. i. 10. (2) 505. g. 1. *Gren. Coll.* 2190.

William de Machlinia.

- A II. Sir THOMAS LITTLETON, *Tenures*. [Norman French.] 508. f. 1.
- A III. Year Book, 34 Hen. vi. 14. [Norman-French.] C. 11. b. 10. *Gren. Coll.* 6001.
- A I. ALBERTUS MAGNUS, *On the secrets of Nature*. [Latin.] (1) C. 31. e. 25. (2) 546. h. 6.
- B I. ALBERTUS MAGNUS, *On the secrets of women and men*. [Latin.] C. 31. e. 24.
- A III. JOHN WATTON, 'Speculum Xristiani,' *The Mirror of a Christian*. [Latin and English.] C. 11. a. 28.
- B I. Year Book, 33 Hen. VI. [Norman-French.] 505. g. 1.
- B I. Year Book, 35 Hen. VI. [Norman-French.] 505. g. 1.

- B I. Year Book, 36 Hen. VI. [Norman-French.] 505. g. 1.
 B II. A book, without title, known as 'Nova Statuta,' *The New Statutes*. [Norman-French.] C. 11. c. 13.
 B II. *The Revelation to the Monk of Evesham*. [English.] C. 21.
 B III. *A passing gode lityll boke necessarye and behouefull agenst the Pestilence* [C. 31. c. 13], translated from the Latin of *Regimen contra epidiniam siue pestam*, written by Canutus, Bishop of Aarhus in Jutland, and probably printed abroad. [C. 31. c. 10.]
 B III. A Chronicle of England. [English.] *Gren. Coll.* 5991.
 B III. Three leaves in English, [formerly in Old Royal MS. 17. D. xv. : but now C. 3. m.] lettered on the back *Treaty between Louis XI. and Edward IV.* These leaves contain *The promise of matrimonie* between Prince Charles of France, and Elizabeth, daughter of the English king : with other matters.
 B III. *Statuta apud westmonasterium edita Anno primo Regis Ricardi tertij*. [Norman-French.] C. 10. b. 20 : also in Petyt's MSS. in the Inner Temple Library.
 B III. *Harl. MS.* 5919. *Art.* 182 is a leaf of another work, *Vulgaria Therentii*, which has not come down to us entire.

3. The first book ever printed in London, was printed by John Lettou. It was the above Penketh's edition of Andreas' *Questions in Aristotle's Metaphysics* : a work first printed at Naples in 1475.

The Rev. Dr. Cotton tells us :

If we consider Westminster as a distinct city from London, the latter can only claim the third, or perhaps fourth place in order of time among the English towns into which the art of printing was introduced : a press being certainly at work in Oxford in the year 1478, and one at St. Alban's in 1480. No book executed at London is found bearing an earlier date than this last-mentioned year ; the first known specimen being, *Antonii Andree questiones super xii. libros metaphysices*, printed by John Lettou, in 1480. Lettou was probably a foreigner, and he is only known to have printed two books (in 1480 and 1481) before he joined with Wm. Machlinia, who is also supposed to have been a foreigner from Germany or the Low Countries. Machlinia probably continued his occupation for some years, yet comparatively few of his books have come down to our times ; and of these not one single volume bears a date.—*Typographical Gazetteer*, p. 148, *Ed.* 1831.

But two copies of Andreas' *Questiones* are known. The above one in the Grenville Collection, and another at Magdalen College, Oxford. The two volumes printed by Lettou were both published at the expense of Thomas Wilcock. They are printed in double columns, and have blank spaces left for the initial letters to be filled by hand, as is the case of most of the above works. The colophons expanded of Lettou's two works, run thus :

A. Andreas' *Questiones*.

¶ Excellentissimi sacre theologie professoris Anthonii Andree ordinis fratrum minorum super duodecimo libros Methaphysice questionibus per uenerabilem uirum magistrum Thoman Penketh ordinis fratrum Augustinensium emendatis finis impositus est per me Iohannem lettou ad expensas Wilhelmi Wilcock impressis. Anno xristi M.CCCC.lxxx.

J. Perez de Valentia's bulky work, usually known as *Expositiones super Psalterium*.

¶ Explicuit Reuerendissimi doctoris Valencii super psalterium hucusque expounes Impresse in ciuitate Londoniensi ad expensas Wilhelmi Wilcock per me Iohannem lettou. Anno xristi M.CCCC.lxxxi.

Aristotle and David, Intellect and Piety : a fit beginning for the prodigious literature that has been, that is, that yet will spring into existence in London.

4. Sir Thomas Littleton died on 23rd August 1481. It was probably after his death that Lettou and Machlinia, our first Law printers, joined together to print what is probably the first edition of his *Tenures*. The colophon of this book runs thus :

Expliciunt Tenores nouelli Impresse per nos Iohem lettou et Willem de machlinia in Ciuitate Londoniarum iuxta exclesiam omnium sanctorum. [There were eight churches in London, dedicated to the honour of *All Saints*, commonly written *Alhallows*. Near which *Alhallows* cannot therefore be now known.]

There is another work, known as the *Vieux Abridgement des Statutes* which is also attributed to their joint-effort, but it bears no date nor name of printer, place, &c.

5. The works, known and suppositions, of William de Machlinia are more numerous. He appears to have lived either in Holborn or near the Fleet Bridge.

Another of the earliest editions of Littleton's *Tenures* has this colophon.

Expliciunt Tenores nouelli Impressi
per me Wilhelmum de machlinia in opulen-
tissima Ciuitate Londoniarum iuxta pontem
qui vulgariter dicitur Flete brigge

The Year Book 34 Hen. VI., has this short colophon.

Emprente par moy William Maclyn en Holborn.

The edition of Albertus Magnus *Liber aggregationis ; seu Liber secretorum*, &c., has this colophon.

Albertus Magnus de Secretis naturæ Explicit
Necnon per me Wilhelmum de mechlinia Impressus In
opulentissima Ciuitate Londoniarum iuxta pontem qui
vulgariter dicitur Flete brigge.

But the most interesting of all the acknowledged productions of Machlinia, and the one which has the closest affinity to the present work, is a book which begins *Incipit liber qui vocatur Speculum Xristiani*. It is a devotional work, and consists of three parts.

(1.) The *Speculum Xristiani* is composed of short quotations chiefly in Latin, from the Scriptures and the Fathers, interspersed with original, though rude English verse in illustration of the teaching. It is divided into eight 'tables' or 'chapters': whereof the first treats of the Catholic faith and the articles of belief: the second of the ten precepts of the Decalogue and the two of the Gospel: the third of the seven works of mercy, the seven works of the spirit, the seven principal virtues: the fourth of the seven cardinal sins, and the like. The following—to be found in the seventh table—is a good specimen of the verse, which otherwise is interesting from its very early position in English printed Poetry.

Ensample we may see and here
Of Iherusalem that was so riche a citee
Of it openly spekys Ieremye
And also dauid in hys prophecye
How it was destroyed withouten wene
And the walles beten down all be dene

Wallid it was with wallys thre
 A semely sight on to see
 The temple brent ful dully
 And beten down hit was holly

So riche a temple hit was one
 In this worlde was founden none
 With walles and pylers here onlyght
 Hyled with golde that schone ful bright

So many lampes ther in brent ay
 Hit made the night bright as the daye
 Their oyle was medled with swete oynement
 Out of whiche swete sauour sprent

Thair sence was wonderly wrought
 With riche spices that they dere bought
 Ther of come swete smellyng
 Sweter felt neuer man here lyuyng
 Ther is now nether Emperour ne kyng
 That night mayntene suche sensyng

Ther were thre hondred there in syngand
 Suche songe herde neuer man in this londe
 With harpe and pipe and sawtrie
 And all other maner of mynstralcy
 And this was all their synging
 The psalmes that made Dauid the kyng

And why this Cite destroyed was
 Fals and coueitous men grete cheson was
 That euer brent in coueitise more and mote
 Yf we doo so aught to drede full sore
 Last vs befall as thaim befelle
 Al wise clerkys thys tale can telle

And yet this fyre brennes so bate
 That no man may it slewe and bate
 And ther of comes so grete a smoke
 That men may not vp to heuen loke

For wher may we now many fynde
 That they not other bleereyed or all blynde
 Or ellys a perse in their eye
 Thof they in state or ordre be right hey
 Who so might conuert blynde and blerye
 And make them to goddys bydding obedient be
 God wolde forgyf him al his synne
 And graunt hym blisse that neuer schal blinne

But I am nought so grete a clerke
 For to do so strong a werke
 Therefore me and all mankynde
 Into the mercy of god I recomende

(2.) The second part of the *Speculum Xristiani* mainly consists of an Exposition of the Lord's Prayer. It has the following title.

Sequitur expositio oracionis dominicæ cum quodam
 bono notabili et septem capitalia vicia cum
 aliquibus ramis eorum.

(3.) The third part consists of the Admonitions of the blessed Isidore: and has this title.

Sequuntur monita de verbis beati ysidori extracta
 ad instruendum hominem qualiter vicia valeat
 euitare et in bonis se debeat informare.

At the close of the whole, comes the following colophon.

Iste Libellus impressus est in opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instanciam necnon expensas Henrici Vrankenburgh mercatoris.

As Thomas Wilcock paid the expenses of Lettou's two books: the piety of the merchant Henry Urankenberg furnished Machlinia with the means for the production of the *Speculum Xristiani*.

6. A typographical matter now meets us: and it is important, because it is the bridge between the known and the supposed works of Machlinia. Mr. Dibdin gives us this opinion of Machlinia as a printer.

Machlinia unquestionably printed with at least three different casts of letters; of which the more elegant specimens are those of the *Speculum Xriani*, and *Albertus Magnus 'De Secretis Mulierum.'* Machlinia is always superior to Lettou, and some attempt at proportion and beauty may be seen in his register, or press work; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact.—*Typ. Ant.* ii. 9. *Ed.* 1812.

In the above list, an attempt has been made to classify Machlinia's books, according to the founts of type used in them. The law-books group under I. The *Albertus Magnus*, the *Nova Statuta*, and *The Monk of Evesham*, form group II.: while the third group is composed of the *Speculum Xristiani*, *Chronicle of England*, and *Lityll boke agensst the Plague*, &c. The three groups are sharp and distinct from each other, and consistent within.

Mr. Dibdin observes with reference to the present work:

This extraordinary performance, which is bound up with a copy of Caxton's *Order of Chivalry*, in the British Museum, is printed with types of the same character as those of the *Nova Statuta*; but more rudely executed. The book has no indication whatever of place, or printer's name; nor has it numerals, catchwords, or signatures. It contains 65 leaves; and in chapters xvi, xvii, some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII., to be unique.—*Idem*, p. 27.

To this may be added a peculiarity in the letter in which this book is printed. It has one letter grafted upon another, as *de* and *ho*: together forming one letter. The foundry of this type is unknown. It probably came from beyond the seas. Altogether the opinion of typographical experts is conclusive and final, that William de Machlinia printed *The Monk of Evesham*. Probably therefore the approximate date of its appearance in print may be fixed at about 1482.

7. The Narrative itself is very much older: though we cannot tell by how many years. It was probably not written earlier than its ostensible date; 1196 A.D. By whom is unknown. Neither am I aware of its present existence in MS. An abridgement of it however is found in Roger de Wendover's *Flowers of History*,¹ under the year 1196.

¹ ii. 148-164. *Ed.* 1849.

Roger de Wendover, in Buckinghamshire, was a Monk of St. Albans, who died on 6 May 1237. His *Flowers of History* is a compilation down to the year 1235, and is, for the period of the Author's lifetime, a piece of contemporary and original history. There seems therefore no escape from the belief that the ostensible date of the *Revelation* is the true date of its composition : and with this opinion there is no internal inconsistency in the work itself. Therefore 'the king of Ingland' with his forgetful sons, with his 'auowtrie,' and undue taxation would be Henry II.

But however precise and particular the information may be as to the Invisible condition of things ; there is generally a studied absence of all indications of place or individuals in this world. It would be hard perhaps to separate the Author's self-delusion from his illuding of others, or to fix the exact proportion of fact to fiction in the whole Narrative. But there is no doubt that, despite the disclaimer 'this vision, not to be of man's conceit,' that it is a Middle Age work of Religious Fiction. And this too, more as an individual speculation than as an authoritative dogma : for the doctrine of Purgatory was not finally sanctioned until the Council of Florence, in 1438.¹

This impression is further confirmed by inconsistencies as to the Narrator. Sometimes he is one of the Priors of the Monastery.² at other times, it is the Ecstatic himself,³ who writes the *Revelation*, adding thereunto circumstances that occurred after his recovery from his trance.⁴ This confusion in construction while it tells in the narration of the immediate story in hand, tends to prove the fictional character of the Work. The *Revelation* itself is the product of a strong mind, and is—the age, knowledge, and circumstances taken into account—a piece of remarkable Invention as regards the ordering of the unseen World : and of righteous Judgment and fearless Denunciation of the sins and wrongdoings of the present State.

The Author was probably an Englishman, and wrote 'in thys gronde of inglonde,'⁵ using the English of his time. The orthography and punctuation may have somewhat suffered at the hands of subsequent scribes or the foreign printer, until they certainly now form a villainous text : but the inditement is worthy of even so great a subject. It is rapid, clear, unhesitating, unhalting : except where all expression fails, when stretched out towards the expression of the immeasurable. Yet even then, immensity, whether of space or number, of woe or happiness, is not inadequately foreshadowed. There is great craft and subtlety in producing *vraisemblance*—despite inconsistent narration—by innumerable graphic touches, circumstantial details, and natural dialogues : all tending to give a sense of strong reality to things to us impalpable and invisible. In this clear conception helping a

¹ S. Edgar, *The Variations of Poetry*, ii. 453. Ed. 1838.

² pp. 15, 19, 20, 26, 28, 111.

³ pp. 39, 46, 76, 82, 98, 99, 111.

⁴ pp. 54, 70, 71.

⁵ p. 70.

direct and apt expression we trace one part of the Author's mental power.

8. We have in this Book, a Story as distinct from a Revelation. The Story is laid in the monastic circle at Evesham Abbey. The Revelation tells us of a Journey. It is the pilgrimage of the Soul from Death through Purgatory and Paradise to Heaven.

9. Purgatory has no existence. It is an elaborated lie. Scripture teaches unmistakably the instantaneous translation of the Soul of Man from the Body into the presence of the Saviour in Heaven, 'Absent from the body, present with the Lord.'

It is in the craving to lift up the veil which God in His merciful Providence has put between us and our future life in the invisible world, in this seeking to become wise, 'above that which is written,' 'in which,' to use the language of this *Revelation*, 'the feeble ignorance of good people oftentimes offendeth,' that these good men of old elaborated out of their own humanity, from their own consciousness of bodily sensation, that same Theory of bodily Agony, in a state into which our mortal bodies *can not* enter, which is a distinctive characteristic of nearly all idolatry and false religions; and the utter absence of which in the Old and New Testaments is an inverse proof of their Truth and Divine Authorship.

For instance, what difference is there in detail between the representation of a Buddhist hell, as for example that depicted in the Joss-house of Tanghai, in the island of Chusan; and that of Purgatory in this old English Monk's conceptions of what might be beyond the grave.

The kings of hell sit in judgment like Chinese mandarins. The executioners are braying the victims in mortars, boiling them in furnaces, skinning them with knives, throwing them to tigers, squeezing them between boards, cutting them up and hanging the bits on hooks, beating them with mallets, tormenting them with hot irons, all represented in coloured plaster groups with a horrible fidelity of detail, and with an ingenuity of conception as to the instruments employed, which would argue that the Buddhist priests are no contemptible mechanics, and that it is well for the barbarians they are not employed in the invention of warlike *tormentaria*. G. W. Cooke, '*The Times*' Special Correspondent in China in 1857-58. p. 138. Ed. 1858.

10. We must however try and occupy the standpoint of the Author. With a patient, an elastic faith; we must accept, for the nonce, as currently believed truths; the existence of Purgatory, the advocacy and consequent worship of saints, the continuance of miracles, the occurrence of visions, and the like. Further, we must look out on society as the Author did. What a picture of national declension in spiritual life has he put into the mouth of St. Nicholas.

Knowest this monk that thou seest; he served and pleased God full well in his life with great cleanness of heart and chastity of body; and much evil the which should have been done in the place where he was, he letted and was against it. For he was fervent in zeal of righteousness, and hating evil of heart, wherefore many reproofs oftentimes patiently he suffered for the

defence and honesty of his religion, and specially of them which wear the habit of religion upon them, for that intent that they might destroy the virtuous living and conversation of religion, full busily serving not their spirit but the wretchedness of their flesh and the world, in the monasteries of spiritual and ghostly living. And alas ! for sorrow, for now by such persons the special worship and honour that Holy Church was of before, is almost brought to nought, while the multitude of carnal and worldly men increase above number, whom the fewness of spiritual men suffering, choosing rather to dissemble and not to know their evil, and so to rest themselves, than by their blaming and resisting, [to] stir and move against them the wrath and troublous hastiness of such evil-disposed persons. And though they so do, yet they cannot be sure from the spies and frauds of them. And as sometime Ishmael, that was born carnally, pursued Isaac, that was born spiritually, that is to say, by a spiritual promise of Almighty God, likewise it is now. For carnal folk be full grievous to spiritual people, because they cannot pervert them to their forwardness ; also many there be that greatly it is to sorrow the which in their living began spiritually, but by process of time either they be overcome by unstableness or else be deceived by simpleness, and also they fall down from their purpose and beginning into the miserable and wretched corruption and slothfulness of this world, enticed and drawn by the examples and counsels of evil-disposed persons. Truly, these great hurts of religious living, the which before in the time of fathers, full nobly flowered and shone as a heavenly light, full greatly beholdeth the prelates of Holy Church in these days, that knowing this and despising it, insomuch that they understood not themselves, that it is so with them. They knew verily what thing they be come to, but they [know not] what thing they should have come to, because that they be come to the lust and pleasure of this world, but they should have come to the following of Christ's poverty, and to the cark and diligent keeping of their cure, that is, the people of God committed to them. And therefore that they seek and that they care. For that they be come to and that they have. The people of God they feed not but destroy, and them, peradventure, that they have turned from righteousness they slay spiritually and lose, for their conforming to them not shewing themselves fathers and pastors, but wolves and thieves. Truly the promoting of such persons, kings, and bishops, and other great men, procure and gete, and their subjects full much look thereafter, not being rectors and fathers, but pervertors and destroyers of their souls, the which thinking that all thing that is under them that liketh is lawful, [is] why by the righteous judgment of God be realms troubled and churches confounded, and the state of earthly folk utterly subverted. And for such demeaning they be accursed of God, the which should be devout and meek intercessors to God, both for them that be alive, and for them that be dead, by whose merits and prayers, specially the welfare of all Christendom might be preserved and increased, and all evil far put away from the people of God.¹

So that to the Author, brooding over this—it may also have been in like continual pain to his ‘young man . . . a Monk’—animated with a fervent piety and deep spiritual aspirations; that to him, “a thought fell into my mind that I should pray our Lord God that he would vouchsafe to reveale and show to me in some manner of wise, the state of the world that is to come and the condition of the souls that be past their bodies after this life ; and then this openly known, I might the better vnderstand, what within short space as I supposed were to be dread and what I might hope after when I should pass from this world to that world : and so by this to establish myself in the dread and love of God as long as I should live in this doubtful life.”²

Thus the *Revelation*—with probably some of the self-illusion common to enthusiasts—is written in good faith on the Author's

¹ p. 89.

² p. 29.

part, in order that by the terrors of the Purgatorial Journey, men might be awed into well-doing.

11. From the explanation of such words, as 'fermorye,'¹ 'col-loke,'² and 'fygytyuys,'³ it would appear that the work was specially intended, not so much for the religious persons, as the laity at large.

12. It is such a book as John Bunyan might have written, had he lived five centuries earlier, and been, as probably he would have become, a Monk. Only, that the Author intended no such pleasant allegory, setting forth the progress of Christian life; but the making manifest of those unfailing realities, of that inevitable doom that was coming upon all, except the irretrievably lost.

13. There is a three-fold thread in this *Gesta Purgatoris*. The natural story of the Ecstatic; the omniscient history of the Characters, much after the manner of the *Gesta Romanorum*; and the supernatural Construction of the invisible world on this side of Heaven, the peculiar product of the Author.

The unweaving of these three strands is not possible within our present limits.

(1.) The Trance of the sick Novice is told with great vividness and circumstantiality.

(2.) The even-handed justice among the Characters is most notable. It scathes all, but not alike, from the king of England seated on horseback in burning armour 'as it were as bright iron is when it is beaten with hammers and smiteth out fiery sparkles'⁴ 'for the unrightful shedding of mens blood and for adultery,' and is further upbraided by devils 'because he would be avenged on men that slew his venery, as hart and hind, buck and doe, and such other, *which by the law of kind ought to be slain to every man*, and therefore some of them he put to death or else cruelly would maim them:' down to the poor man's wife whom 'gladly I beheld there in light pains.'⁵

Again, what courage has the Author, when remarking upon the few priests he saw in Purgatory, he adds "Truly then I thought to myself that full few priests were there found, of the great number that is of them in all the world that had deserved pains after their death, for breaking their chastity. And to this it was so answered . . . 'Wherefore it is no doubt that the great multitude of them be utterly damned.'⁶ In like manner: through all degrees of the Hierarchy. Those who flourished in prosperitie in the Spirituality 'being grieved in a more special bitterness of pains above other.'⁷

(3.) What then is the plan of this minor English Dante?

The construction of this Purgatory is circular and on a plain. Heaven is conceived as the Centre, surrounded like rings, by 'fields' of pleasure or pain. The vast Circumference is the Death point in Human Life. So the Soul is represented as going

¹ p. 25.

² p. 28.

³ p. 84.

⁴ p. 85.

⁵ p. 72.

⁶ p. 82.

⁷ p. 38.

inward and yet more inward, as it were along a radius,—across the three ‘fields’ of Pains, then the ‘field’ of Paradise to the gate of Heaven. The Narration sometimes looks backward: but the Characters described as met with, will be seen under each Place of Pains, on *p.* 2.

The principle of Purgatory is thus given:

Full seldom it is in these days in which almost all conditions of all men [are] gone out of kind, for the pure simplicity and innocentness of the very Church of God, that any man living in this life keepeth or recovereth fully the equity and purity of the holy Gospel, the which till a man fulfill he may not dwell in heavenly places, neither shall rest in the Mount and Hill of Paradise of joy and bliss. Wherefore whatsoever thing of sin and uncleanness, contrary to equity and righteousness, cleaveth and resteth on the Souls that pass hence out of this world it shall be purged in another world and so by their penance the way and path of a joyful resting shall be showed to them that be purged and cleansed and so then in places of rest, the entering of heaven and everlasting bliss full largely shall be opened to those souls for the perfect desire that they shall have there to see God.

Soothly this only must be taken of those sins which by their light quality or else by confession and satisfaction done for them be granted of God to be changed and counted among venial sins. For as touching those sins that be deadly and were not in this world by the remedy of confession and penance made light and venial, it is without doubt that a man shall be so presented in his judgement in the world that is to come as he is found in his living when he passeth out of this world.¹

The Progression of Purgatory is represented on this wise.

Furthermore this general condition of all folk that die I knew there openly. That all people the which be ordained to perceive rest and bliss before the day of doom had evermore from the first hour of their death their pains less and less: but if it were so, that any of them had left to other that had lived after, by evil example, occasion of sin the which righteously they might know it, them that did so before, and while they did no satisfaction to God for it before their death, whereby such occasion of sinning left to other should have been forgiven them: also they that grievously offended by the which they deserved everlasting damnation;—began to go from full bitter pains to worse; and so by succeeding of their pains dayly, their torments busily increasing, that every day following is more grievous to them than was the day before.²

This however is varied in individual cases, by the preference or absence of hope.

Soothly there is no thing so grievous to them that be in pains as the uncertainty of their deliverance and also there is no thing that so much asswageth the pains and sorrows of others, as doth a very hope and faithful trust, the which they knew, and have by our Lord's mercy to be delivered.³

From the Darknefs, the Horror, and the Agony we gladly turn towards Paradise. It is our Author's counterpart to Bunyan's ‘Land of Beulah.’ In his rapturous welcome of it, no less than the absence of any sympathy on his part with the Suffering he had witnessed, we trace the true piety of the Author. A man to whom ‘the melody of Singing Lauds to God’ amid the ‘Mansions of the Blessed’ was inestimably joyous, was himself ‘not far from the Kingdom of Heaven.’ Whatever criticism we may bestow upon the conception and execution of the *Revelation*: we cannot but believe the Author to have been a spiritual-minded Man, doing what, in that dark Age, he thought to be a Christian work.

The transition is gradual.

And as we went farther, there began to appear a little and a little, more

¹ *p.* 72.

² *p.* 70.

³ *p.* 78.

and more, a full faire light unto us, and withal break out a full pleasant sweet savour. And anon after we came to a field the which was full of all manner of fair and pleasant flowers that gave to us an incredible and inestimable comfort of joy and pleasure. Soothly in this field we saw and found infinite thousands of Souls fall jocund and merry in a full sweet rest after their penance and after their purgation. And them that we found first in the beginning of that field . . . were not very bright neither well shining. Notwithstanding they had no spot of blackness or any uncleanness on them as it seemed, save this, as I said before, they were not very bright shining white.¹

And as we went more inward and farther into that joyful place of paradise we had evermore a clear light and felt a sweeter savour and those that we found and saw there were whiter and more glad than were other that we saw before. And whereto should I tary here now to number those persons and their merits whom I saw there; that I knew sometime before in the world, and those also that I knew not before. For all that were there in that place, were ordained to be the citizens of the high and everlasting Jerusalem; and all had past the strife and battle of this world, and were victors of devils; and so lightly they went through all pains, as they were less cumbered and held by wretched living and worldly vices.²

Then comes the most striking Vision of our Lord's Passion. After which the Journey continues.

Truly I followed evermore my duke and leadsman Saint Nicholas, that went forth farther and farther, repleated now with great joy among the full bright and light mansions of blessed souls. And the whiteness of them that were here in this place and the sweatness of savour and also the melody of singing lauds to God were inestimable and scarcely to man's understanding credible.³

At last, the Gate of Heaven comes in sight.

At the last we saw afar a full glorious wall of Crystal whose height no man might see and length no man might consider. And when we came thither I saw withinforth a full fair bright shining gate and [it] stood open, save [that] it was signed and laid over with a Cross. Truly thither came flockmell the multitude of those blessed souls that were next to it, and would come in at that fair gate. The Cross was set in the midst of that gate and now it was lift up on high and so gave to them that came thither an open and a free entring and so shut other out that would have come in. . . . But what brightness and clearness of light was there withinforth all about let no man ask nor seek of me for I cannot only not tell it by word but also I cannot remember it in mind. . . . And withinforth nothing I might see but light and the wall of Crystal through which we came. And also from the ground up to the top of that wall were steps ordered and disposed fair and marvellously, by which the joyful company that was come in at the foresaid gate gladly ascended up. At the last as I looked up higher I saw in a Throne of Joy sitting our Lord and Saviour Jesus Christ in likeness of a man. And about him as it seemed to me were a five hundred souls which late had stied up to that glorious Throne, and so they came to our Lord and worshipped him and thanked him, for his great mercy and grace showed and done to them.

And some were seen on the upper parts of the wall as they had walked hither and thither.⁴

That was all he saw. He knows it was not the 'high heavens of heavens.' It was but the Gate of Heaven. It filled him with ineffable joy. But the time of his return had come. St. Nicholas turns him back, saying " 'Now thou must go again to thyself and to thine, and to the world's fighting. Truly thou shalt have and perceive the joys that thou hast seen and much more; if thou continue and prefevere in the dread of God.' And when he had said this to me he brought me forth through the same gate that we came in, wherefore full heavy and sorry was I and more than a man may suppose, for well I knew that I must

¹ p. 98.

² p. 104.

³ p. 106.

⁴ pp. 107, 108.

turn again, from that heavenly blifs to this world's wretchedness."¹

14. We have now a touch, which rivals even Bunyan's famous look through the gates of the Celestial City.

The Monk, sad to the heart, is without the Gate, with his back upon it and the Cryftall Wall. "And while the Holy Confeffor Saint Nicholas on this wife fpake yet with me : fuddenly I heard there a folemn Peal and a ringing of a marvelous sweetnefs, and as all the bells in the world or whatfoever is of founding had been rung together at once. Truly in this peal and ringing break out alfo a marvellous sweetnefs ; a variant meddling of melody founded withall. And I wot not whether the greatnefs of melody, or the sweetnefs of the founding of bells were more to be wondered [at]. And to fo great a noife I took good heed and full greatly my mind was fufpended to hear it. Soothly anon as that great and marvelous founding and noife was ceafed ; fuddenly I faw myfelf departed from the fweet fellowfhip of my duke and leader Saint Nicholas. Then was I returned to myfelf again."²

That Solemn Peal and marvelloufly Sweet ringing of the Bells ringing in the Eaſter morn of Heaven, fo graphically deſcribed that we ſeem to hear them, is a crowning invention in the Viſion.

15. Thus imperfectly we have introduced the Reader to the unique printed book and to its contents. A full analyſis of the text we muſt leave to others : merely ſuggeſting *inter alia*, we were going to ſay, its comparative Mythology : at all events its comparison with other works in the cycle of Purgatorial literature. As but to mention but a few. The viſit to Purgatory of DRITHELM in 696 as recorded by Bede,³ or according to Roger de Wendover, DRICITHELM in 699 :⁴ of the Emperor CHARLES⁵ in 885 : of the Knight OWEN who viſited the purgatory of St. Patrick in 1153 :⁶ of TURCHILL the labourer 'of Tunſted in the biſhopric of London' in 1206.⁷ With theſe to compare *The Viſions of Tundale*,⁸ and Robert de Brune's *Handlyng Synne* :⁹ and the like.

We, for our part, have had good hap ; if we have ſhown, that beneath an uncouth text there is a direct diction and power both of Mind and Soul : that there is much that is true but ſimply diſtorted ; with much that is ludicrous and purely falſe : and that in all, undeniably, the beſt of motives and aspirations. With the infinitely greater advantages of the preſent day : how many of us would be inferior, man for man, to that unknown Monk, who, ſeven centuries ago, dreamt or imagined that he ſaw 'A marvellous Revelation ſhewed by Almighty God' ; and wrote it down for the inſtruction, warning, and comfort of his fellow-Engliſhmen.

¹ p. 109.

² p. 110.

³ *Eccles. Hiſt.* Bk. v. c. 12. pp. 253-8. Ed. 1847.

⁴ *Flowers of Hiſtory*, i. 120-124. Ed. 1849.

⁵ *Idem.* i. 217.

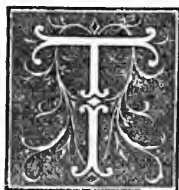
⁶ *Idem.* ii. 510-521.

⁷ *Idem.* ii. 221-235.

⁸ Ed. by W. B. D. D. Turnbull. Edinburgh 1843.

⁹ Ed. by F. J. Furnival, M.A. London 1862.

¶ The prologe of this reuelacion.



He reuelacion that foloweth here in this boke tretieth how a certeyn deuowt person the wiche was a monke in the abbey of Euishamme was rapte in spirite by the wille of god and ladde by the hand of seint Nycholas the space of. ii. days and. ii. nyghtes to see and knowe the peynys of purgatorye and the iowys of paradyse and in what state the fowlis ware that ware in purgatorye and also in paradyse. Sothly in bothe this placis he sawe and knewe many persons bothe men and women the whiche he knewe well before when they lyuyd in thys world and spake with hem there mowthe to mowith in bothe the placys as he founde hem as hit folowth wele astir in this boke. This reuelacion was not shewed to hym only for hym butte also for the confort and profetyng of all cristyn pepulle that none man shuld dowte or mystruste of anothir life and world the whiche euery man and woman moſte go to and lyke as they deserue here in this world by here lyuyng so there to be rewardyd. And as for the trowthe of this reuelacyon no man nother woman ought to dowte in any wise. for and a man wele rede and vnderſtonde the begynnyng with the ending he shalle so largely see hit approuyd in grete myraclis by almyghty god shewyd vnto the same person that same tyme that alle reſons and mocions of infydelite the whiche riſith often tymes of manns ſenſualite ſhalle vtwardly be excludyd and quenched and gretely ſhalle cauſe alle cryſten pepulle that herith hit to drede god and loue hym and also to preyſe

hym in hys werkys. for feche anothir reuelacion and
fo opyn y trowe was neuer shewid in this lond ne in no
nothir that we rede of.

¶ Were endyng this prologge.

¶ Were begynne the chapitres of this reuelacyon.

¶ Howe this monke fyl in to a fore and greuys
fekenys and gaue hym to confessioun and prayur
and compunccion of teeris—————Chapitur I [p. 19]

¶ Howe he laye also prostrate in the chaptur
howse as though he had ben dedde—————ij [p. 21]

¶ Howe the fegure of oure lordys crosse that he
worshippe was fonde bloody—————iii [p. 22]

¶ How he was comme ageyne to him selfe iiii [p. 23]

¶ Howe he fought after hys staffe and his shewys
and how deuoutly he worshippe the crosse——v [p. 24]

¶ Howe he told to a brother that he louyd wele
a part of feche thynges as he had feyne——vi [p. 26]

¶ Howe he was desired of his bretheren to ete
sumwhat after so longe a faste—————vii [p. 27]

¶ Howe he told to ii of his confessours a part of
thoes thynges that he had feyne—————viii [p. 28]

¶ what was his peticion specially and howe a
certeyn person apperyth to hym—————ix [p. 28]

¶ Howe he was warnyd in his slepe to worshippe
the crosse of owre lorde—————x [p. 30]

¶ How the same crosse bledd don to hym at the
ryght fyde and at the right foote and of the.
ij. lyghtys—————xi [p. 31]

¶ Howe he came yn to chaptur howse and toke
disciplynys and how he was rapte—————xii [p. 32]

¶ how he felte hym selfe here rapte fyrst—xiii [p. 33]

¶ how he folowd hys leder sent Nycholas when
he was rapte—————xiiij [p. 35]

¶ how sent Nycholas broughte hym to the fyrste
place of purgatorie—————xv [p. 36]

¶ Of the grete diuersyte of peynys yat he saw—xvi [p. 39]

- ¶ Of the fecunde place of peynys in purgatory—xvij [p. 40]
- ¶ How sent Margaret delyuerd a fowle of a synfulle woman fro the deuylls—xviij [p. 42]
- ¶ Of a goldefmyth that was fauyd by sent Ny-cholas—xix [p. 46]
- ¶ How thys monke know there fyrst that sent ny-cholas was hys leder—xx [p. 48]
- ¶ How the same goldefsmith tolde the monke in purgatorye how he dyde fodenly and was fauyd xxi [p. 48]
- ¶ How the goldefmyth tolde the monke a remedye agenst foden deth—xxij [p. 51]
- ¶ How the sone of this goldefmyth tolde the monke after he was comme to hym selfe ageyne that hys fadyr had apperyd. iii. to hys moder after hys deth—xxij [p. 54]
- ¶ Of the thirde place of peynys in purgatorie.—xxiii [p. 56]
- ¶ Of the fowle vyce and synne of fodemytis—xxv [p. 58]
- ¶ Of a doctoura lawe that was a fodemyte xxv [j] [p. 60]
- ¶ Of thoes persons that this monke sawe and spake within the first place of peynys and first with a prior—xxvii [p. 65]
- ¶ Of an ancre that he sawe and knewe in the same place—xxviii [p. 69]
- ¶ Of a certen bishhoppe there also—xxix [p. 70]
- ¶ Of a certen woman a pore mannys wyf—xxx [p. 71]
- ¶ Of relygyous men what peynys they soffryd for dyuers certen sawtys—xxxi [p. 73]
- ¶ Of a certen knight that brake a vowe—xxxii [p. 74]
- ¶ Of a nothir knight—xxxiii [p. 75]
- ¶ Of thoes persons that he sawe in the ii placys of peynys—xxxiii [p. 76]
- ¶ Of thre bysshoppis that were there—xxxv [p. 77]
- ¶ Of an archbishhoppe of canturbery—xxxvi [p. 79]
- ¶ A certen descripcion that the monke made of dyuers kyndys of synful peple and of her peynys—xxxvii [p. 82]
- ¶ Of poysynners that he sawe—xxxviii [p. 83]

| | | |
|---|--------|----------|
| ¶ Of vferers also | xxxix | [p. 84] |
| ¶ Of fugytyuys of relygyon | xl | [p. 84] |
| ¶ Of a certen kyng of Englonde | xli | [p. 84] |
| ¶ Of a b[i]sshoppe that was in peynys of purgatorye and yette god shewed for hym myracles in thys world | xlii | [p. 86] |
| ¶ Of a certen abbot | xliii | [p. 87] |
| ¶ Of an abbasse also | xliiii | [p. 91] |
| ¶ Of two nonnys that were lepurs | xlvi | [p. 92] |
| ¶ Of a knight that offendyd in symonye | xlvi | [p. 93] |
| ¶ Of a monke a sextenne | xlvi | [p. 95] |
| ¶ Of a clerke that leuyd holylye | xlvi | [p. 97] |
| ¶ Of paradyse and of the multitude of pepulle that he fownde there | xlix | [p. 98] |
| ¶ Howe he sawe a certen abboth there | l | [p. 99] |
| ¶ Of a certen Priour that lyuyd deuoutely and dyde holylye | li | [p. 101] |
| ¶ Of a certen yong monke of hys | lii | [p. 103] |
| ¶ Of a certen worshipful priste | liii | [p. 104] |
| ¶ Howe owre lordys passion was representyd amonge the holy fowlys that ware in paradyse | liiii | [p. 105] |
| ¶ Of the entryng at the gate of paradyse and of the ioye that apperyd wythinforthe | lv | [p. 107] |
| ¶ Howe this monke came agayne throwe the gate of paradyse | lvi | [p. 109] |
| ¶ Of the swete melodye of bellys that he herd in paradyse and how he came to him selfe ageyne | lvii | [p. 110] |
| ¶ Approfe how this reuelacyon is of god and moſte nedys be trewe for the grete myraclys that god shewyd on hym that same tyme | lviii | [p. 111] |

¶ **Expliciunt capitula.**

I Here begynneth a meruelous reuelacion that was schewyd of almyghty god by sent Nicholas to a monke of Euysshamme yn the days of kynge Richard the fyrst And the yere of owre lord. **M C. Lxxxvi.** **I Ca primum.**



IN a Monasterye callyd Euyssham there was a certen yong man turnyd wyth feythfull deuocyon fro thys worldys vanyte to the lyfe of a Monke the whiche abowte the begynnyng of hys conuerfion fylle yn to a grete and a greuys fekenes and by the space of. xv. monthys was fore labouryd with gret febulnes and wekenes of body. Also hys stomake abhortyd so gretly mete and drynke that sum tyme by the space of. ix. days or more he myght refceyue noo thyng but a lytyl warme watyr. And what sum euer thyng of leche crafte or fesyke any manne dedde to hym for hys conforte or hys amendement noo thyng hym helpyd but al turnyd contrarye Therefore he lay seke yn his bedde gretly destitute of bodely strenght. so that he myght not moue hym. selfe fro one place to anothyr butte by helpe of seruantes. Also yn thre the laste monethys of hys fekenesse he was more forer dyseasyd and feblyd than euer he was before. Neuerthelesse than commyng on the feste of estur. fodenly he beganne sum what to amende yn hys bodely myghtys and with hys staffe walkyd aboute the fermorye. Sothly on thes eyn of scherethursdaye in the whiche nyght the office and seruice of owr lord ihesu cryste ys tradicion and passion was solenly songe wyth grete deuocion. he wente wyth hys staffe to the chyrche wyth his bretheren the whiche by cause of fekenesse rested hem also with hym in the fermorie were the couent nyghtly seruice and laudes offerd vppe

to our lord And there by the respecte of heuynly grace
 so grete conpunccion and fwetenes he rescuyed that
 hys holy deuocion excedyd mesure. Wherefore he
 myght not conteyne hym fro wepyng and laudyng god
 fro mydnyght tyl fex of the belle yn the mornyng.
 what for remembryng wyth worshippe and ioye the
 merceis of owre lord. the whiche had doon for man-
 kynde. And also remembryng wyth fore wepyng hys
 offencys and fynns doon by fore tyme. And the
 hurte and the state of hys present imperfeccion. And
 abowte fex the belle yn the mornyng he made to be
 called to hym. ii. of his bretheren one after a nothyr.
 whiche hadd powr to here confessyons and gyue to
 penitentes absolucion and to them bothe made purely
 and holy as mekylle as he cowde hys confession of al
 hys fynns and of the left offence of hys religion or of the
 commawndementys of god and wyth grete contricion
 of herte and effusion of terys desired hys absolucion
 and had hyt Than on of them askyd hym why he
 sorowde and wepte so imoderately for al they had
 went yat he schulde fele hym felse sone to passe owte
 of this worlde. Than he feyde he felte hym felse no
 thyng so Sothly than he tolde to his brother yat dili-
 gently enquiryde this of hym and feyde Sir ye schal
 vndyrstonde and know that thys laste night whenne we
 were to gedyr in chaptur howse. y rescuyyd so grete
 fwetenesse of herte and gladnesse of fowle. that onne-
 this y myghte hoolde or bere my felse. He askyd also
 and hyt were by the relygion that the priours shuld
 geue that nyght to the bretheren dyscyplynys in hooly
 vesture and aubys. And whenne he herd hym en-
 quyre this he hadde wente that he had feyd hyt of
 grete febulnesse of his hedde. or by alyenacion of hys
 mynde. the whiche perauenture he hadde falle in by
 his infirmyte and imoderate weping or fastyng howe
 be hit that he with hym had meruailous wysdam and
 discrecion al the tyme of hys fekenesse. wherefore he
 commendyd hym to our lord no thing els enquiryng of
 hym and so went his weye The seke brother spendyd

al that daye in laudyng and presyng god And the next night folowing after he hadde slepte a lityll while rose vp of his bed And when the chaptur was ronge as the tyme requyred to calle the couent to matens. he went than to chirche as he did the daye before Sothely how he behauyd hym thenne in the chirche. and whan he went thens hit shalle be schewyd in his wordys foloyng

¶ Howe he laye prostrate al his body in the chaptur hows as he had be dedde. **¶ Ca ii**



ON the morow nexte foloyng that ys good fredaye whenne the couent rose to cum to chirche to seye prime. as they ede afore the chaptur hous they sawe the same seke brother lye prostrate and bare foote before the abbottis fete hois face was flate to the ground as though he shuld by the ordyr aske mercy of euery presydent. Than the bretheren seyng this meruelyd and rane thedir and willing to take hym vp. they founde hym as a man lyfeles without any mocyon of any membre of his body. Trewly his yes ware falle doun depe into his heed and tho yes and nose of him ware bloody or as a manne had ouyr leyde hem with mekyl bloode. wherfore they seyde alle that he was dede. His feete ware ful coolde but in the remuande of his body was found a lytyl warmenes No mouing of his pypys might be knowen long tyme And at the last onnethis bit was perseyuyd in him a litill thynne breth and amouyng of his herte. Thenne they weshid his heedde breste handys and feete with colde watyr And than first they sawe al hys body a lityl to tremyl and quake. but anoon he fesynd and was insensybulle So long tyme they musyd and dowtyd what they might do to hym. whyle they sawe hym not verily dedde. nothyr any thing amendyng. At the last by conselle they had him to his bedde and there to be kepte with grete attendans of kepers.

¶ Of the bloody figure of the crosse.

¶ Ca iii



He mene whyle the bretheren merueled and wondred on fuche a soden happe and beyng of the feke brother and more they wondrid. howe hyt happyd. and yn what wyse wythowte any helpe he myght comme thedyr to that place. where the couent was Sothely othyr thyngys that now foloyn the whyche y schal telle of. wythowte any comparfone ben more to be dred feryd and worshipte than any thyng aboue feyd. They herde anone aftyr and that not wythowte grete meruelle. that the fygure of owre lordys body affyxed on a crosse whyche fygure and crosse. yerly ys wonte ful deuowtely to be kyffyd and worshipte of the couent yn remembrance of owre lordys passion was founde fresch bledyng and newe abowte the place of the grete wounde yn the ryght fyde and also at the ryght foote. Trewly afore lente the sextense of the chyrche. had let done the same crosse to the grownd and so tyl good fredaye they hadd leste hyt betwyxe the auter and the walle. And for a more wondyr the staffe and schewys of the same feke brothyr ware fondyn by the same place Sothely than all the brethirne came to gedyr in to the chaptur hows gretly astryd apon these thyngys that befylle. and auyfement takyn alle that were there wyth grete contricion of herte toke discyplynys of roddys and lyyng prostrate yn the chirche seyden wepyngly the .vii. salmys of penanse. for to gete owre lordys mercye. Trewly thys feke brother all yat daye whiche was gode freday with the nyght fologyng and the nexte day aftyr all mooste tyl the sonne sette. contynewde yn one state. Also the bretheren wyth streng[t]h of handys opynde hys mowth and caste yn hyt iustys of dyuers spycys and herbis for hys releuyng. but anone after he wente owte ageyne. what somme euer was putte in to hys mowthe as thaugh hys throte hadde ben stopped. Emplasters alsoo to his breste and armys

they bonde but alle was vayne. They prickyd with neldys and scrapyd the folys of hys fete. but no thyng myght be perceyuyd in hym of a lyuys manne. faue a lityll rednes of chekys and a litil warmenes of body. The colowre of hys face oftyn tymes was chaunged to ashis and ageyne meruaylously the colowre of hys face was reuyuyd and welle shewyd. Alsoo they made a grete horne to be blowyn there but no thyng hit botyd.

¶ Nowe he came ageyn to hym self on restur
eun abowte complen tyme. Ca iiii



Henne on the morowe that ys estur eun and the same owre that the couent came to gedyr to the collacion and to complenne the briys of hys ye lyddys beganne firste a lytil to moue and so they semyd as they hadde ben fode in boyleng watyr. And atte last there came don fro hys yes on hys chekys a yelowe humour of watyr in manere of terys. Thanne they that were wyth hym seyng thys. called anone for the bretheren. supposyng that he shuld haue sone passed fro thys world. They sawe also a lytil afore thys tyme hys lyppys a lytil to moue with his chekys compressyd as he had resceyued or swelowde sum swete thing fallyn in to hys mowth. And after that a flowyng owte of terys as hyt is seyde here before. Alsoo he was feyn often and many diuers tymys fykyng alow in his breste as a manne slepyng had wepte. And anone after as hit semyd he reuoluyd certeyn wordys benethe in hys throte butte he myght not speke them owte faue onely in a voyce onethys audybille and noo thyng intelligibille. Sothely thanne hys spyrite beganne a lytyll and a lytill to come ageyne and these wordys and voyce he first sownyd that might be vnderstonde. *O sancta Maria O sancta Maria:* And agayne *O my lady sancta Maria O my lady sancta Maria* I shalle feye tho wordys as I herde theym noo thyng addyng therto *O* he seyde my

lady *Sancta Maria*. These wordes often tymys he reherfed. For what fynne he seyde lese y foo grete ioye. And agayne he seyde my Lady *Sancta Maria*. wher shalle I recouere so grete ioye that y lese nowe. These thynges and many other often tymes he reherfed / yet as a man ware a flepe and hys thyes euer clofyd / the whiche I wote not of what grete ioye he forowde and wepte hym selfe departyd fro Sothely aftyward sodenly lyke as a man had awaked fro a grete flepe. he lyfte vppe hys hed and fulbitterly beganne to wepe and with rennyng terys forofully fobbyd as wepyng doth and ioynnyng his handys and syngers to gedur reyfid him self and fate vp Then he put downe his hed in his handys on his kneys And as he beganne afore ful lamentably to wayle and sorowe so sefyd not long tyme afty Thanne one of his bretheren that was with hym askyd what causyd hym so fore to wepe and howe he felte hym selfe. Than he restid a litil while and at the laste softely seyde to hym wele wele and verely wele y was hedir to/ but now euyl and verely euyl y am and fele my selfe And ageyne more grettur he wepte and sorowd than he dyd bifore And by cause that hit ys ouer longe and also as impossible to remembre al thyng that he seyde than and how mekil he wepte we leue nowe and purpose to drawe shortly to gedir tho thingys whiches we herde hym telle of in gret contricion of herte and of mynde aftyward that he was fully comme to hym selfe ageyne.

¶ Nowe he sought after his showis and how reuerently he worshipt the crosse.



Sothly amonge his lamentacions and sykynges that the had he afayde with gret strenght onys or twies or thries to opene his yes that were clofid and atte last they opened. Thanne he beganne with bothe his handys al aboute to seche afty his staffe that he

leste in the chirce And whanne hyt kowd not be
 fownde he seyde. Sechith here owre staffe and take
 our showys by the pillar and goe we ageyne in to the
 fermorye. A fermorye among religious men is called
 a place or an howse ordende to kepe seke bretheren.
 Thanne whanne hit was seyde of some of his bretheren.
 behoolde brother nowe and see yow in the fermorye and
 fet in your bedde and loe yowre staffe and showys byn
 here redy. Thanne he seyde O howe came we hedyr
 and whanne. were not we ryght nowe in the chirche
 to gedyr at matens. Thanne his bretheren told hym
 that he had be there now ii dayes and to morowe wilbe
 estur daye And whanne he herd this. more grettyr he
 beganne to wepe and seyde. O shuld we not bretheren
 haue worshypte on good freday owre lordys crosse
 And yet we haue not in comonne worshipte hit
 Thenne whenne he herd of his bretheren. that owre
 lordys crosse was worshipte the day before. and he
 might not be cause of fekenes. he seyde to hem.
 Aftyr that I came into the chirche y felte no difese
 But y praye yow that y may go to worshipte the
 crosse. Thanne ther was brought to hym a crosse of
 feluyr the whiche reuerently he clyppyd to hym. and
 with coffis and terys watryd the fete of the crosse.
 and vnto the tedufnes of some stondyng by/ he
 thankyd our lord and redemer and the fadyr and the
 holy gooste for innumerabulle benefetis. of the whyche
 he reherfyd mony synglerly. for hym selfe and vnyuer-
 sally for al holy chirche. and also for al degreys and con-
 dycyons of alle crystyn pepulle and more attente for
 hys enmyes. yef any there ware or for the enmyes of hys
 frendys he made meruailous prayers and obsecracyons.
 And as y suppose xxx tymes or more he inclynde hys
 hede doone to the fete of the crosse with terys and
 sobbyng that often tymes his voyce sefid of prayng
 Thoes wordys the whiche he made in his supplicacions
 ware so redy and prompte and also repletyd with grete
 reson and hyeneffe of witte that hit femyd rathir he redde
 hem thanne seyde hem. Ho is sweete seyng steryd

mony than that herd hym to weping and deuocyon and euer while we remembre them causyn vs to haue a grete inwarde cumpunctyon. and also loue and deuocyon to our lord to our bretheren and to alle men And of the grete humylyte and goodnes of oure redemer. he put betwenecerten grete thingis ateueryfynguler shorte prayer.

¶ Nowe he told to one of his bretheren that he louyd famlyarly suche thingys as he had seyn. C vi



He mene while as the tyme requyryd. hit range to the collacyon and the bretheren the whiche had brought to him the crosse went thense And thenne he seyde. Nowe y knowe veryly that this is the holy tyme of estur. And for what cause he seyde so. hit shalbe declaryd aftyrward. Trewely than bode with hym a certeyn brother that louyd hym famlyarly in holy purpose of relygyon and mouyd hym sum what by a wyse and a meke instans yet beyng holde in a certeyn stupour and wondyr of mynde of suche thinges that he had seyne. bothe of tho thinges the whiche befyll him afore yat he was rapte / and of tho thinges that he had seyn spiritually in anothir world in al placis And as y haue seyde or may fey. fynglerly and particularly he tolde and remembrid mony thynges the whiche the forseid brother that herde him bare hem al in his herte. telling him also of tho thinges that he knewe opynly betyd him And so astirward bi leyser and gret dylygens lernyd and knewe an ordir of euery thing fynglerly. more opynner and fullyor than he knewe afore. Neuertheles as for al thing that he sawe in soo longe space that is to feye ii dayes and ii nightys he wolde not telle to no man. And amonge in hys tellyng he made mencyon of some visyons but anon as he had begonne. sesid the proces of them And nothir yet for any prayur might be inducyd to telle any more ther of But nethir we at this tyme be sufficient to telle al thinges the

whiche sothely we knewe by his owne feyng that he had tolde before to a few persons of wytnesse on whois deuocyons he had taken a specyalle truste. Nethir in any wise we may or can reuele and shewe so opynly the purprite of his visions nether by writing nether by telling as he coude and didde Also amonge other thinges he was askid and he hoped to scape his seknes or shulde leueany lengerin this bodely lyfe And then he seide I shal leue long ynow and of my seknes y am fully recoueryd.

¶ Now he was Desired of his bretheren to take sum mete after so longe a faste. ¶ Ca vii



Han after this at eyn he was gretly desired to take some mete after so longe a faste And than he seyde Settith before vs the bred and a litil hony that was leste the tothir tyme And whanne hit was so done with a ful litil refeccion ther of he brake his faste Ande so he bode waking in prayor and terys til the howre of night that they range to matens Sothely whan the bretheren rose to matens he went with hem and as he had rose with our lorde the whiche sum tyme that same howre rose fro deth and lyfe And so came to chirche. not withowte ioyful merueling of them that sawe him and without sustentacion or helpe of any thing entrid into the quire and so he did not a xi monthis before. And there in gret deuocyon and terys bode and contynewid til matens was doon and tyl the resurreccion of our lorde the whiche yerely in the same chirche is wont to be shewid vyfybly and howe the angel apperid and spake to the wemen at the sepulture of the victoriose resurreccion of ther king and also that they shulde tel to his disciplys his glorious resurreccion and at the laste til our lord apperyd to his welbelouyd mary mawdelen and named her maria in the figure of a gardner and til the messys ware doone and had resceyuid the holy comyning of cristen men.

¶ Now he tolde to ii of his confessorys a parte of suche thynges as he had seyne. **¶** Ca viii



After this nowe that he had resceyued oure lordys precyous body ioyful and light he was and brought of his bretheren into the colloke the which ys a place where they may speke to geder and there copynily they came abowte hym desiring him to tel hem of feche thynges as besylle hym and as he had feyn for ther goostly edifyng and comfort For al they vndyrstode that herde his wordys the day before when he was fully cumme to him selfe and sawe his contynuall weping that by many thynges grete thingis and meruelus had be shewde him. And whan they with grete instans askid him. he dissymlyd alle thing a lytyl while At the laste vnto his ii confesiorys to whom he was confest on shrethursday as hit is seyed afore to hem bothe separatly. he told thees thynges the whiche here after be digestyd and wreten with grete weping and syking the whiche sum tyme sefid him of his telling And sum thynges he told to hem bothe and sum thynges onely vnto the thoon / and sum othir : only to the tothir and that not without a consyderacion of a certen meke and a good auisement And this he gon to telle as hit now folowethe.

¶ What was his peticion specially and how a certen person apperyd to him in his slepe.

¶ Ca ix



Othely he seyde whan y was laborid as ye sawe me with greuys and longe wekenes of body and euermore with herte and fowle y bleffyd our lorde and thankid him that he wolde white faze to chaste me on-worthly in a fadyrly chastment And than al hope put

aside as for any recoueryng of bodely helth y began
 though hit were slowly neuertheles y disposed me as y
 cowde and mighte to make me redy. how y might the
 fandy and lyghter scape the peynys and sorows of
 the world that is to cumme and how y might fynde the
 reste of euerlastyng life when y shuld be callid oute of
 my body. And when as y remembrid these thinges
 after my power besely. than after a litil while past
 a thoughte fyl to my mynde that y shulde praye our
 lord god that he wolde white faze to reuele and shewe
 to me in some maner of wise. the state of the worlde
 that is to come and the condicion of the soulys that byn
 past her bodyes after this lyfe and thanne this opynly
 knowen y might the bettyr vnderstonde what within
 shorte space as y supposyd were to be dred. and what
 y might hope after whanne y shuld passe fro this
 worlde to that worlde and so by this to stabylle my
 felfe in the drede and loue of god as long as I shuld
 leue in this dowtefulle lyfe. And so on a certeyn night
 in the begynnyng of lente that ys laste past. apperyd
 to me in my slepe a certen worshipful person stondyng
 by me and seyng to me. O sone he feyde gret ys thy
 deuocyon in praying and mekyl is thy perseuerans
 wherfore thy contynual prayer and meke demening
 may not be onspedeful before the presens and goodnes
 of god Neuertheles fro hens forth be of goode conforte
 and contynew deuoutly in prayur and for more strenght
 seche the helpe of prayers of some religious persons.
 and yef yow so do doutles you shalte knowe yat sone
 you shalte opteyne and gete thy peticion Sothely than
 he named to me some persons and the names of ther
 offices seyng this / Knowe wele that mekil yt wille the
 profete. yef yow maye haue the prayers of suche persons.
 the whiche the goodnes of god ys wonte right gladly
 to here. Sende also to the monastery of nonnys here
 by. that yow knowyst wele and namyd hit / besechyng
 hem to pray for the. Mekyl god is pleasid in her holy
 purpose and laudable conuersacion. wherfore his good-
 nes gretly fauerth their willes and desires And whan

this was feyd to me. bothe the flepe that y was in and the perfon that fpake to me went away. Then fodenly y wakyd and ftedfaftly kepte in mynde this vyfyon. and afone as y might y desired the fame perfons to pray for me / not vttering to them the caufe wherfore they fhulde pray for me Than vi wekis pafte. in the night that was nexte afore fherethurfday as ye can remembre. whan y had taken of yow and of youre felowe difcyplynys in the chaptur hows. that ys to feye vi of yow and vi of him for that day. and v other for the fexte feriis of lente pafte. fro the whiche y was compellyd that tyme to abfteyne by caufe of fekenes fo grete abundans of grace of terys and fweteneffe of herte / y felte me replet yd there in the refceyuyng of tho difcyplynys that y can not fhewe it in telling by no wordys. wherfore the nexte day after hit was to me ful fwete often tymes to wepe. And than the next nyght after grete fykynges beyng than the houre to ryie to matens y fylle in to a pleafaunt flepe.

**¶ Howe he was warned in his flepe to wor-
fhippe the crosse of oure lord.** **¶ Ca x**



Sothely than as y was a flepe y perceyued a voyce. but y wist not fro whens hyt came. feyng to me in this wyfe. Arise vppe and goe in to the chapell. and to the awter that is dedifyed and halowd in the worfchipe of feynte laurence and of alle martyres. And there behynd that awter yowe fhalte fynde a crosse and an ymage of thy redemer affixed to the fame crosse. redemyng the world by hys deth. And that fame crosse. mekely and deuowtly go to and kys in remembraunce of thy fauyur and offir to hym with meke herte. a sacrifice of prayers knowyng wele. hit to be accept of god. and to the an holfum deuocion. in the whiche yow fhalte ful abundantly delyte. Than after this y wakyd and with the bretheren y came to the chirche to

here matens And when the bretheren had begunne matens y mette with a fenyor that ye knowe wele in the chirche porch and was on of hem that y toke disciplinis in the night before Than whan y saw hym y made a signe to hym. to discyplyne me in lyke wyfe ageyne as he dyd afore. And so lightly we went bothe to gedyr into the chaptur howse and with one assent gladly we came ageyne And there also mette with vs another fenyor in the same place where y mette the first. to whome y made alsoo a signe for to haue a discyplyne. And he beکید with his hand that y shulde tarye a lityl while. Thanne leste y my bretheren / that y came with to chirche / the whiche were fekelew sittynge a parte. and alone y wente forth to the awter that was notyd to me in my slepe And whenne y was nygh the awter y put of my showys and knelyd on my kneys apon the pament and ofte tymys inclyned my heed doon to the grownd And so went behynde the awter to seche the crosse that y herd of before Trewly y knew not afore in any wise by any mannys telling that any crosse was let doon there Neuertheles y founde hit as hit was tolde me before And anon y was resoluyd al into terys of deuocyon and lyyng prostrate al my body ful deuowtly y worshipte that holy crosse seyng many deuout prayers And than after y cam knelyng on my kneys to the same crosse and aftyr seyde lengur deuoute supplicacions and thankynges to god / kyssing oft tymes the fete of the crucifyxe / and besily with the terys of my nyes watrid hem.

¶ Nowe he saue the right side of the crucifixe bledynge don to him and the right fote also and of the .ii. lightys that apperid there. **¶ xi**



He mene while as y lift vppe my nyes that were fore of weping to the face of the crucifyxe y felte some dropys fallyng don to me I putte ther to my fyngerys and y wele perceyued and knewe by the rednes

that hit was blode Also y behylde the right fyde of the ymage of oure lordis body and hit wellid oute of blode as a mannys flesh is wont to blede. whenne hit is cupid. Trewly the place that y sawe this in was derke. for hyt was behynde the auter aboute mydnighte. But I sawe there ii lyghtis shynyng at bothe the fydes of the crosse. as hit had be ii tapers wele brenning I lookyd fro whens that light shulde cumme and y cowde see no place fro whens hit came. Trewly than y toke in my hopynne hand: y wote nere how mony dropis of that precious blode and there with diligently y anoyntid my nyes. my neris and my nose thrillys And at the laste y put one drope of yat blessyd blode in to my lippys and of the grete defyre and deuocyon of myne herte. y swelowd hyt doone And whether y offendyd god in that poynt or no y wote nere The remnand ther of y hild in my hand purposyng to haue kept hit. Also y behilde and sawe the right fote of the same crucifye blode Sothely yisterday whan y was restoryd to my selfe ageyne and founde no thing of that precious blode in my handys. fore and gretly y forowde and euer shal for the losse of so grete and precious trefowre.

¶ Nowe he came in to the chaptur howse and toke discyplinys and how he was there raucsh.

Ca xii



Orthermore to satiffye yow y shalle nowe telle of other thynges. The. ii. lyghtes that y sawe shynyng abowte the crucifyxe a fore seyde. fodenly paste thens. to the fowthe parte of the awter. Thanne y that was knelyng in the north side of the auter: at the right side of the crucifyxe seyng hit paste and gon to the tother side folowd after hopynge that y shulde see there sum spiritualle thyng. And whan y came thedir y herde the sowne of a voyce behynde me of the same

old fadyr that y mette with laſt before in the chirch porch of whom y deſyred to be diſcyplyned and he bade me tary a litil while Than leſte y alle that y ſawe there and y [know] not howe. nether in what wiſe anon y came in to the chaptur howſe And whan y had ſeyd my *confiteor* as the uſe ys. and he had prayde for me and aſſoyled me with this benefon. *In nomine patris et filii et ſpiritus ſancti amen.* he gaue me diſcyplynys vi. tymes as he hadde afore Often tymes y deſired him that y might reherſe my confeſſyon and to take diſcyplynys of hym. for at euery ſtroke that he gaue me in the ſtydde of ſorowe and payne. they were turnid to me. an ineſtymable and incredibulle ſwete-nes of ioyfull conforte. But he wold geue me no more and ſo y roſe vppe. Sothely thanne he went in his albys and ſate done in the abbotis ſete. that was there in the chaptur hows: And thanne y came and lay proſtrate before hym. aſkyng my *veny* and reherſyd ageyne my *Confiteor* etc. and he ſeyde ouer me *Miſereatur tui omnipotens deus* etc. and ſo aſſoyled me ageyne wyth thys bleſſyng *In nomine patris et filii et ſpiritus ſancti* And whenne he had anſwarde *Amen* Anoon ther came to me a certeyne worſhipful fadyr a ſenyor that had a face and a chere as an angelle. clothid in white brightyr and whittir thanne the ſnowe: The heere of his hedd was whore and his ſtature of medy heyth. He toke me vppe and ſeyde allonly to me theſe wordys. Folowe yow me. Trewly than he hylde me by the right hand ſo ſewerly as ſoftly and ſo clippid my hand in hys.

¶ Now he felte hym ſelfe here firſt rapte.

¶ Ca xiii



Ere y felte my ſelfe fyrſt rapte in ſpyryte. Than hys brother that was hys confeſſor to whome he tolde alle theſe thynges afore ſeyde aſkyd hym and ſeyde And trowiſte yet brother that y or the tother

senyor gaue discyplynis yat night as thou seyfte. or went in to the chaptur howse in albys Than he wondrede at his asking and seyde. Knowe not ye that this ys trowth that y haue to yow here seyde Than seyde hys confessor ageyne. in no wyse ther was no seche thynges done of vs nether myght be done. for the ordyr wil not that we shuld haue gone that tyme of the night in to the chaptur howse to geue discyplynys Than he seyde to hym: Dowtheles y had went hether to. that tho discyplynys and other thynges had be done of yow to me Ful wele y knowe withowtyn dowte. that y resceyued thoes discyplynys aboue reherfyd in the chaptur howse: of men that shewed yowr persons and liknes wakyngly and bodely and wyth hole mynde for y felte and herde the strokys of hem and also y wele vndyrstode and dyscernyd the voyce of them that prayde for me and affoyled me: as y shulde haue knowe of you bothe Trewly the first night when y went owte of the chaptur hows y thought to haue byddyn thier in the same place tyl the mornyng in the grete gladnes of herte and deuocyon that y had resceyued there but y was sum what troubulde and dysfyd by the noyse of the couent when they went oute of the chirche after matens And lest y shulde haue ben reprouyd of presumpcion / yef y had taride there al night y wente with oure bretheren home to oure bedde And whenne y went out of the chaptur hows y mette with brother marten And that night bode y waking in grete lightnesse of fowle / tyl matens of the next nyghte Thanne the next night after when y was at matens aboute the begynnyng of the thirde nocturne y was callid fro the awter where as y was praying with a sowne made lyke as a man hadde smytte the stony pament wyth his fote and so went in to the chaptur howse. Alsoo hyt was the same owre / in the whiche the laste nyghte. at the laste tyme we went thedyr for the same cause. And alle other thynges lyke as y haue told yow besylle me. Thys onely y canne not remembre in any wise howe y came at the

laste tyme fro the chapel that y was inne to the chaptur hows. For withowte a staffe y myght not goe thedyr: and abowte the sacrarye of the same auter y knowe wele y left my selfe And howe y paste ouer the waye that lyth betwene the chaptur hows. and the place that y was in. and also the lettynges of gricis and other obstacilis iiii or v y can not remembre For when y was cumme to my selfe ageyne. thoes thinges the whiche y had experiens of bodely about the awter and the crosse. ware so fressh in my mynde that I wende y had be founde rather there than in the chaptur howse And this he tolde of tho thingis aboue reherfid.

¶ Adigression.

¶ How as touching tho persons of whom he was brought in to the chaptur hous and to whome he feyd [h]is *confiteor* the whiche prayde for him assoylyd him and gaue him also disciplynys in the liknes of his own bretheren and he knew no nothir wise that time but they had be his bretheren. they were douteles holy angellys that so apperyd and dyd to him by the wille of god And as towching that worshipfull olde fadyr whois face was like an angel and hys clothing whittir than the snowe. that toke hym by the hand when he lay prostrate in the chaptur hous and feyde to him folow thow me: was the holy and blessid bisshoppe sente Nicholas whome specially he louid and worshippte dayly as hit shalle be aftirward more opynor declarid And nowe after this adigression go we ageyne to the narracion.

¶ Nowe this monke was rapte and foloude his leder sent Nicholas. Ca xiiij



Ladly than seide this monke wente y with that worshipfull olde fader the whiche by commandement of moth and leding ot hande had take me vp to be a felow with him of his wey. and al the while that y

lay destitute of my bodiij wittis. we went bothe to geder hande in hande Sothly this was fro mydnight of sberethursday the whiche endith in the mornynge of good fredaye in whiche time y was rauyshte in spirite as y laye in the chaptur hows tyl the euetyde of saturday foloyng. in the whiche euetyde as ye sawe y was put oute fro that secrete reste and spiritualle fightis that y had before to thys opyn and worldly conuerfacion.

¶ Now sent Nicholas brought this monke to the first place of peynes. **¶ Ca xv**



Henne went we yestewarde by a pleyn weye in a right path til we came to a certen regyon. that was ful wyde and brode and ouer horabulle and gastsfull in sight. fowle and myry of thicke cley Trewly there we sawe an infenyte nombre of men and women that no man might nombre putforth to the gretnes of dyuers and inenarrabulle peynes There was a company innumerabulle of men and women of euery condicion of euery profession and of euery ordyr There were the doers of al synnys ordente to dyuers kyndes of peynes after the diuersite of synnes and qualite of persons I herde and sawe bi the opyn and brode space of that filde whois endys no ye might see. the wrechid companies of men and women ouer wrechidful bounden to gedyr flockemel. in ther equalyte of synnys and in likenesse of profession equally to soffyr and like wise to crye in here grete and greuys peynes And who sum euer y sawe there to be made redy in that peynefull place to heuyn warde opynly y knewe and vndyrstode. for what synnes they were ponyst and the kynde of the synne and the mesure and qualite of ther satisfaccion. the whiche they deseruyd owther by contricion and co[n]fession of her oifensis. or by the remediis and helpinges of othir benefetis done for hem

Trewly al tho that y sawe put there sum what y knewe hem confortyd for the hope of euerlasting blisse the which they hopid sum tyme to cum to And some y sawe paciently sofyrreright grete peynes and for the gode werkys the whiche they had done of ther consciens. that was referuyd and putte vppe in mede for them and also for the grete trust that they had to haue euerlasting blisse euermore countid lygh[t]ly in her sowle the horrabulle peynes that they bare Treuly they wepte and sorowde and cryed oute / for grefe of peynys and amonge this as they went forth farthir euermore her peynys were lessid and to hem more esyur Also y behilde mony of them that sodenly scapyd out of the place that they were torment in and sander hastid hem selfe thanne other. to go the weye that was before hem. But anone fro benethe lyke as the grownde hadde be broken. ther brake vppe a flame of fier that inuoluyd hem and the deuyls yat mette with hem. sore bete hem with scorgis and forkis and other dyuers kyndes of tormentyng. and soo ageyne retourned apoun hem alle her wodeneffe. Neuertheles they beyng so betyn and brokyn and inwardly brent yet they scapyd ageyne and in lyke condicion as hit is seyde afore. the ferther they went / the lessur wes ther peynys and the yesyur Sothely in this passage some did gretely profet. some but lytyl and some al mooste neuer a dele. To some ther goyng was no profetyng but a myserabulle fayling / for they went fro ful cruel peynes to wers And eche of them astyr ther olde merytys and deseruynges. owthir were holpe in her weye or lettyd or els releuyd and that was by the present benefetys done and shewyd for hem of their frendys in this world. Sothely thoes thynges the whiche y confeyued in mynde. or was enfourmed and taught by comynynge and spekyng with some of them there. anone astyr y wille opynly shewe hem as hit is benethe in this present wryting declared.

¶ Of the grete diuersitees of peynes. ¶ Ca xvi



Nfynyte kyndes and diuersytees of peynys
 where there that y sawe Some of hem
 were rostyde at the fyre Some were fryed
 in a panne / Some were also rasyd with
 fyry naylys vnto the bonys and to the
 lowfing of her ioyntys Some were soden in bathis of
 pyche and brymstonne with an horabul ftenche and
 other thingis melted by heete as ledde brasse and other
 dyuers metellys And some were gnawyn with the
 venummys teth of wondyrfull wormys. Some also were
 caste done thicke on arowe and smyt throw with sharpe
 flakys and palys who ys endys were alle fyrye And
 whyle some were hangyn on galows. odyr were alto
 drawyn wyth hokys and some were betyn fore wyth
 fcurgys. and so in hard example they were al to toryn.
 Trewly of tho persons mony were bisschoppis and ab-
 botys and other were of other dignitees. Sothely some
 flowryd in prosperite in the spyrytualte. Some in the
 temporalte and some in relygyon: the whiche were
 feyn ponisht in dowbulle sorowe aboue other persons.
 For y sawe them that were clerkys / Monkys / Noonys /
 laymen and lay wemen so mekyl lesse ordende and
 put to peynys howe mekyl the lesse they had before of
 worldely dygnyte and prosperyte. In trowthe y sawe
 hem greuyd in a more speccyal bittirnesse of peynys
 aboue other. the whyche y knewe in my tyme were
 Iugys and Prelatys of other. And by cause hyt ys
 ouer longe to telle singlerly of euery persone: what
 they soffryd and wherfore they soffryd. some thynges y
 wylle gedur to gedur. of some certeyn persons what
 they soffryd afore ther dethe and after ther dethe. For
 that was opyn to me of euery person Neuerthelesse
 there ys no mannys tonge that may suffyciently telle
 the lyghtyfl peynys of that place nethyr by estymacyon
 conceue hym in mynde. Also the dyuersyte and mul-
 typlycyte of peynys. to the whiche they be caste vndyr /

euer amonge fro one to a nother verly y knowlege no man may noumbre. I take god to wytneffe. that and there were any man. the whiche had done to me : or to my frendys alle the hurtys and iniuriis. that may be done of any man in thys lyfe or ellys he had flayne vs y fey and y had so grete an enemy put into peynys that y sawe there to be torment long tyme a thousand tymes and hit were possybylle y wolde sofor temporal dethe for hys delyuerans. For alle thing ther ben so peynfull of sorowe and anguysshe bytternes and wrechydnes that they excede mesure and mode. let vs nowe that be it in this worlde alyue see and confidere by this how gretely we ought to geue vs in chaystyng oure wekyd condycyons and to amende oure leuyng and also how mekyl we schulde labur to exercyse vs to kepe the commawndementys of god and to do good werkys by the whyche and the mercy of god we may deserue to be delyuerd afore of so grete euyllys. And also that owre dere frendys as fadyr and moder syflyr and broder and othyr that were sum tyme owre louers ther fore ponyght for her offencys myght be delyuerd the soner fro thens by good dedys and werkys of mercy and pety deuowtly done of vs for ther redempcion and helpyng And afore yere y make any special mencion by wrytyng of the fore peynys and tormentys of sum persons that y fownde and knew ther and they also knew me y wyl schortly wryte yn here the placys of peynys that y behelde as y went abowte wyth heuy compassion aftyr we were paste the fyrst peynful place and region Sothly to owre femyng the lengthe of thys fyrste place afore feyde was on goyngable. but we that ys to feye my leder and y went on to the fyde ageynstle hyt as we dyd othyr peynful coostys of tormentys but amonge them we came not how be hyt as hyt femyd to me we myghte haue done wythowt any fere or hurte or harme.

¶ Of the secunde place of purgatory. ¶ Ca xviij



Herfore after that we were paste the firste place of purgatorye we came to the seconde place of purgatorye and tormentys in the whyche was an hye hylle vppe al mooste to the clowdys and was deuyded fro the forseyde fyrste place of purgatorye. And thenne lyghtely and swyftely we wente on thys same hye hylle. And there was vndyr the farthyr syde of thys hylle a full depe valeye and a derke. set with bocis and brackys on euery syde hangyng owte who ys lenthe no man myght see. And in the lower parte of the feyde valeye was a full brode ponde of horrabull blake watyr. And owte of that same fowle ponde byfyly brake a myste of an indycybylle stench. Trewely the toon syde of that same hye hylle whyche hangyd toward the ponde caste oute fro hym an horrabulle brennyng fyre vppe on to the heuyn. And alsoo on tothyr syde of the forseyde hye hylle was so grete and inestymable coolde that ys to feye of snowe and Hayle wyth many other cruell stormys that me thoughte and femyd that y sawe no thyng so peynfull and cruel as yat colde was The lenthe of that valey afore feyde and bothe the sydys of the hylle the whiche had in hem that horrabulle fyre and coold was so full of fowlys. as hyues swarmyn ful of bees To the whyche fowlys thys was a comynne and a generalle tormente that nowe they were drownd in the forseyde ponde and fro thens takyn vppe and caste in to fier. and so at the laste they ware bore vppe an hy by the grete vyolente flamys of fier as sparclys byn of a brennyng fornece. and so lette down on the tother syde of the hylle to the horrabulle coolde of snowe hayle and sharpenesse of stormys and afterward caste downe hedlonge in to the greuys stench of the ponde aboue feyde and ageyne takyn vp and caste in to the brennyng fier. And some of hem were lengur ponyght in fier thenne other and some in coolde And some ware taryde

lengur in the greuys ftenche of the ponde. than other. And fome y fawe ware bounde and compreffid in the myddys of flamys of fier that meruelous hit is to fpeke. and as grapys be compreffyd in a preffure. Trewely the condicion of al that ware there torment and peynde in that fecunde place was this. Alle the fpace of the ponde aboue feyde. they were compellyd to goe throwe. fro the begynning to the endyng. for to fulfyll her purgacion. Neuertheleffe ful grete and monyfold was the diftinccyon and dyuerfyte of her peynys and tormentys. For fome had lighter ponyfment than fome. and fome was grauntyd a more fwyfter paffage thens. then to fome other and that was for the qualite of her merytys and deferuingys afore done and alfo for the quantitie of fuffragys and helpys done of her frendys for hem after her dethe. And they that were of grettur offenfys and fynnis and feldyn or flowly holpyn longe tyme and fore were holdyn in peynys. And fothely the more nere they al came to the ende of the place the more yefyor and fofter waxed their peynys. The moſte cruell peynys were in the begynnyng howe be hit as y feyde afore not al equally Sothely the peynys and tormentys of thys feconde place were mekyl more harder and fcharper than the peynys and tormentys that we fawe in the fyrſte place. wherfore hyt was fo that mony that ware yn the fecunde place ware forer ponyſht than they that ware yn the fyrſt place. Here trewly fownde y and knew mony mo fome tyme of myne acquaintans than y dyd yn the firſt place. Not wythſtondyng yn bothe the placys y fpake with fome. The meſure of ther ſtatur apperyd not fufficiently as y knew hem before yn thys worlde. For the ſtature and forme of fome of them was as hyt had be leſſyd or thynnyde by tormentys. And fome had leſte no thyng of their quantite. Neuertheles thys dyuerſiteys of her ſhappys yn no thyng lettyd my knowlege. For ther knowlege was to me fo prompte fo redy and fo opyn as hyt was that tyme when they leuyd wyth vs yn thys worlde.

¶ how sent margaret deliuered a soule of a synful woman fro the deuyls. ¶ Ca xliij



Ere nowe hit lykyth me to telle a certen fayre dede and werke of grete pete and mercye the whiche that tyme was to me a beholding of heuynes and also of consolacion the whyche may be to alle the worlde a nobylle document and techyng why the peple schulde haue god and hys holy seyntyngs bothe of men and wemen in worschuppe and in reuerence. Truly whyle y behylde meruelyng thoo thyngys aboue feyde and mony other And hylde long talkyng there wyth hem that y knewe before y harde a ferre a grete noyse and a crye as hit had be theuys that had takyn a pray or else as they had ouer cum their ennemy with fowle mockys and scornys. and loe after that noyse and crye folowde a curfyd companye of wyckyd spyrytys and a myghty ledyng with hem anone as they hopyde to helle a soule of a woman late departyd fro her body. O good god what peynys and tormentys tho cruell enmyes leyde apon her. And the more they knewe her withoute helpe the more wodder were they on her. what man heryng euer wolde beleue to any creature tellyng how tho wekyd spyrytys and tyrandys of the deuylle castyd that soule amonge hem. as a tenyse balle wyth fyrye instrumentys now fro on to another. But hoo may in any wyse telle or schewe to any man beleuyng howe her mawe and inwarde bowellys were smytte thorowe wyth the fyrye dartys of tho cruell tormentours. And as god ys my wytnes y behylde and sawe her sofyrre so grete and horrabulle peynys and tormentys verely as they leyde hem on her cruelly Nowther these thyngys ware vnto my syghte as naturally a man seyth with bodely yes that ys to saye the vtwarde peynys that a man sofryth yn bodye. but also what they felte ynwardly good or euylle and with what heuynesse or wyth what gladnes they were smytte

wythinforthe in her fowllys alle was to me that tyme playne and opyn So therfore thys vnhappy fowle what for the presente forowe or dolour that sche sofryd and hadde and the fere of euerlaftyng dampnacyon. was in grete anguys and forowe of peynys and tormentys. For there was no hope that confortyd her to scape desolate and destytute of alle helpe and socoure O bytterneffe of alle bytterneffe mooste bytterneffe whome no truste or helpe releuyth or helpyth and desperacyon of the ende encrefythe. The daye before she leste her mortalle body in the whyche sche leuyd strompetly and vycyusly and nowe sche ys keuerd wyth the vesture of schame and vellonye. And wyth yn sche ys bytten wyth the conscyens of schameful dedys done wyckedlye and wythoutforth sche ys mouyd wyth mockyng and scornynge of deuelys heuely. Sothely sche felte thanne in her fulfilled the wordys of the holy man Iob seying thys wyse of suche persons. *Ducunt in bonis dies suos et in puncto ad inferna descendunt.* That ys to seye they lede her days in goodys after their plesure and in the twynkeling of an ye they falle done to helle Therefore while thys onhappy fowle by the vycoryse pompys of her enmyes was goyng to be broughte into helle for the synne and onlesful lustys of her body. Loe sondenly anon came done an h^ye fro heyn a gret lyght by the whyche bryghtnes and bemys. the forseyde wykyd spiritys and minystryes of the deuyll. ware dullyd and made onmyghty and fyl done to the gronde wyth the fowle that they had Sothly than yn the same lyght came done a multitude of virgenys schynyng yn clothys. whyte as the snow and sette abowte wyth golde and precius stonys. the grace and ioy that was yn the beholding of her facys and chere y make no menzion of for hyt was so gret and ynestymable that y can not remembre my selfe that saw hyt. how y myght wordly speke of hyt. Amonge the whyche on that was mooste feyryste wele y knewe and seche was the blestyde virgynne and martir sent margaret. And anon as the forseid fowle saw her

the whiche was more thrall for her fynnys than of the deuylls beganne myferably to crye and feyde. O bleffyd and precius spowfe of cryfte haue mercy on me and helpe me that for myn nowne propyr fynnys am yn desperacyon and ryghtfully put to peynys and tormente. I knowlege and verely knowlege that yn al my lyfe y dyſpyfyd the commawndementys of god and gaue my body to al onclene leuyng. And nothyr god. ne any of hys fentys of men or women that y louyd affectually or dyd any worshippe to hem yn dede. The only of the nowmbre of the holy fentis yn heuin euer more hertely y haue louyd and euery ſaturday of myn own goodys afore thine auter y offerde vppe candelys. And the custome of my fowle leuyng now late. beyng hoolle of my mynde and body for thy loue and worshippe vtwardly y lefte I beleuyd alſo that by the remedy of confeſſion al my fynnys hade be weſhte away. But alas for forowe my confeſſion was not ſufficient to weſhte and do away ſo gret and ſo mony fowle fynnys and olde by cauſe y lackyd before the feruor of contricion and dyd not for my fynnys euyworthy penans. Therfor my fynnys cleuyn faſt to me not yet forgeuyn the whiche y flowthyd too wpe away by goo[d] werkys. Loe ther fore my lady and my ſwetnes and conforte ſchalle my yyſtys of deuocyons peryſhe the whyche y haue done ſeytfully to the and ſchalle y thys peryſhe nowe alſo not only to my ſelfe but alſo to the to whome only y haue ſtudyd beſely and thought not for to peryſhe and now y peryſhe to my ſelfe and to al thyngys. Theſe thyngys and many othyr yn thys wyfe ſche ſeyde wyth fore and byttur wepyng and crying more than a man may beleue. For y take god to recorde and to my wytnes that y ſaw the terys breke owte of her yes as they hade be hayle ſtonys. And thys whyle ſche ſorowde the glorius virgyn and martyr ſent margaret turnyd her to to her felows virgyns that were there wyth her and ſeyde O ſche ſeyde ye moſte ſwete ſyſters ye ſee now the perelle of thys woman ſum tyme my ſeruant and

ye knew a[l]so the ynportune malice of the deuyls the whyche pretendyn by mony weys of refon to haue her to hem. And therefore let vs now do that thyng the whiche only ys lefte of remedy and helpe for her. Pray we now to the euerlastyng iuge and meke redemer that he the whyche al thing may doo wille wyth faue as he knowyth beste. of hys goodnes. and at owre desyre sum what to helpe thys wrechyd fowle. sum tyme redemyd by hys precius blode fro the cruelle power and venummys tethe. of these wekyd spiritys. And whan thys bleffyd virgyn and martyr sent margaret had feide these wordys anone whytowtyn and taryng. al thoo virgyns bowde downe to the grownd on her kneys and lyftyd vppe her handys prayng for that synful woman to her ynmortalle spowse. owre bleffyd lorde and sauyur ihesu cryst. And anon as they had of god ther peticion grantyd they rose vppe togedyr fro preyer Than anone thys bleffyd virgyn seynt margaret wyth stabylle contynawnse of face and fowle gastfulle and thretyng the wekyd spiritys came nere and made of her fleue a maner of a schorge and lyfte hyt vppe as sche wolde haue smitte hem Then they anon as hyt had be flyes yn a whyrle wynde fleyd away hethur and thedur leuyng alone her bownde fowle. and sodenly yat yn the farthir fyde apperyd a dyke ful of boylyng watyr vppe to the brymmys Therefore yn thys dyke y sawe her put yn And then seyde to her that bleffyd and mercyfulle helper sent margaret Here now thou muste fulfille they penanse the whiche thou schuldyft haue done before yn they lyfe. and by my prayur thou schalt haue mekylle helpe and releuyng of thy peynys. and afterwarde when thy synnys be fully purgyd and clenfyd by me thou schalt be admytted to referue euerlastyng ioie and blisse Treuly hit can not be seyde howe ioifully this synful woman toke tho wordys seyde to her in the whiche sche knewe an ende of her due penanse and afterward myght fele the goodnes and mercy of god So than thys vycoryose dede done yat glorious fight of vyrgynys ascendyt vppe to heuyn.

¶ Now a goldsmith was saued by sent Nicholas.
¶ Ca xix



Ere now folowyth also another like myracle of ful grete mercy and pety of the excellent might and poure of the bleffyd byshope sent nycholas Therfore now y wille telle a nobyl dede and werke late done in a certen seruant of his the whiche not longe a go welle y knewe and famylyarly louyd for some gode thingys yat was feyne of him the whiche therfore the more gladlyur y wiltelle. for this man that y nowe speke of the whiche by his occupacion was a goldsmith told and declaryd to me first the merite and the name of my leder with whome y went hande in hande. and though y beseyn here now sum what to breke out for the order of the narracion be cause y feyde before that ere y made any mencyon of the tormentis and peynys of any persons specially First y wulde shortly telle of the peynful placys that were schewyd to me But let that be takyn of tho persons the whiche afterward y wille opynly declare to the profet of hem yat lyst to here or rede this reuelacion. Therfor as y suppose ye remembre how a certen person a goldsmith and a cytson of this place was hastily preuent of dethe and fodenly dyed. Of whom also hyt was opynly noyfyd that hyt so befylle hym for ouer mekyllle drynkyng wyne. And therefore how myght a man sey to whome thys man schulde be fortyd but amonge them that sent iohan the apostylle specially spekyth yn hys pystylle. *Est peccatum ad mortem. non pro illo dico ut oret quis.* That ys to sey. Ther ys synne contynewde vn to dethe y fey no man pray for hym that contynewyth hys synne to hys dethe who so absolute may be feyde that contynewyth hys synne to hys dethe. as he that contynewyth yn dedly synne and so lesyth lyfe and takyth dethe. Sothly thys man bode not only yn the synne of dronkynnes to hys dethe but also he fylle

yn to dethe doyng that fame synne the whiche ys the feede and cause of al euyle. And as a certen wyfe man feith dronkinnes excusith no vife Therfore thys man whoys fine and pelle we speke of now yat hyt schulde be feryd and dredde yn hys wolde days was ouer prone and redy to dronkenes for the last thre days yat euer he saw in thys worlde he continewyde dayly almoste yn the fame synne And yf y had know for certen a day before yat he had dyed of seche a cause as hit ys aforeseyde what schulde y thynke or fele of hym more worthior than not for to pray for him. lest [leste?] my prayur before the ryghtwes iuge schulde be voide and no thing helpyng hym Neuertheles y vsyd to pray for hym thawghe yt ware slowly. not verely certifide of so soroful a fame and happe Sothely hyt was so. by the prouision of god that thys goldefmyth was in the secunde place of peynys. and also y sawe and behylde hym by me. whome anone y knewe and gretely meruelde. seyng hym afore mony other that y behylde. in goode hope and lyghtly sofryng hys peynys. Trewly thanne my leder lokyd on me howe slydfastly y behylde hym and askyd me and y knew hym And y seyde ful wele. Than he seyde. and yow knowe hym. speke to hym Sothly then this goldfmyth lokid on vs bothe : and knowing vs wyth an enarrabulle gestur and behauing of gladnes ioyde to my leder and with bothe his handys spred opyn ofte bowde done al hys body worshipping and greting hym with innumerable thankys for hys benefetys and goodnes shewyd to hym And the mene whyle y salute hym. and he ioyfully salute me ageyne. Than y enqueryd of hym how hit was. that so sone he was paste the honorable peynys. the whiche y knewe by his fighte he had sofryd Then he answarde this

¶ Here thys monke knewe first that sente Nicholas was hys leder. **¶ Ca xx**



MY dere frynde he seyde. al ye to gedur in the worlde haue me as losse and dampde. not knowyng the goodnes and mercy here of my present lorde sente Nicholas. the whiche had not sofrid me an onhappy and an onprofetable seruaunt of his to be dampde and losse euerlastyngly. Than seyde y to hym. Trewly as thou seydest. alle we that ware thy frendys forowde that thou didest so sodenly and gretly abashyd ynwardly supposyng verely that thou hadyste be dampde. and by cause also thou hadyste no helpe ne remedy by fore they dethe of the holy sacramentys of the chyrche. Sothly by cause y synde the othyr wyse than we wende y am glade and fayne y wolde here how and yn what wyse thou deydyst so and scapydyste eternal damnacion Thanne he seyde. Gladly what sum euer thou desyre y wylle the telle.

¶ Now the same goldsmyth tolde the monke yn purgatory how he dyed sodenly and yet was sau'd **¶ Capitulum. .xxi**



YE knew wele how y dysposyd me yn my leuyng whan y was yn the worlde as thoo thingys that were opyn to mannys syghte. Also y contynwyde yn the fowle synne of dronkynnes. vn to my last ende. of an euyl custome. Neuertheles hyt was not my wylle. For gretly hyt dyspleyd me and mekyl y forowyde that y kowde not leue that vyse. Sothly oftyen tymes y rose ageynst my selfe sewurly purposyng. to leue and caste away the fowle vyse of dronkynnes that y was wholde yn. But anon what for the luste of drynkyng and the importunyte of feleshyppe that y dranke with

y was conſtraynde to drynke after the meſure of myne olde cuſtome, wherby y was ouer cumme. and drawyn ageyne bonde yn to luſte and cuſtome of the ſame finne. that was yn mine owne onmeſerabulle taking and appetite Treuly amonge this by the mercy of god the whiche wylle that no man peryſh yn my moſte bleſſyd lorde ſent Nycholas whome now ye folowe graciouſly and preſently. and whoys pareſhon alſo y was. ſeche deuocion y had to hym. that for any occaſion y neuer leſte but what ſum euer y myght do to his worſchippe y dyd hyt ful deuowtly And how mekyl euer y gaue me towarde euyn to dronkynnes y vſyd euer more to be at matens. for anon as they range y wolde be ther. and oftyn tymes afore the paryſh pryſte. Alſo y fownde contynwaly a lampe of myne owne coſte. yn ſent Nycholas chapelle And thoo thyngys that were neceſſarye to the ornamentys of alle the chyrche. as yn lyghtys or any othyr thyngys. y wolde dylygently orden therfore. as y had be hys famylyar ſeruante and mawncypylle And wher y had not ſufficyent of myn owne goodys to do hyt y wolde moue othyr of the paryſh to helpe as hyt ſemyd nedefulle Sothly the yyſtys [gyftys?] that men or wemen gaue. y toke hem. and to be hon[our]able vſus. ful treuly y ſpende hem. Alſo twyes yn the yere that ys at cryſtynmas and at eſtyr wolde clene confeſſe me of al my ſynnys as wele as y bowde to owre paryſh pryſte. takyng penanſe for hem and yn parte y dyd fulfille hem diligently Treuly y dyd not obſerue and kepe tho thingys that y was commaundyd of my goſtely fathyr. for oftyn tymes y leſte ſum thyngys that y ſchulde haue doo and thoo thingys that y ſchulde haue beware of. And of the commawndement of my goſtely fadyr y faſtyd the dayes of aduent as y dyd the lent ſeſyne. To the whyche dayes of aduent. y addyd of myne owne fre wylle. as mony dayes afore aduente as wold make vppe the noumbre of the dayes of lente And ſo on cryſtenmas daye y wold be hoſylde and reſceyue the holy ſacrament of owre lordys precious body and blode. But alaſſe for forowe

when that y shuld haue be / that holy dayes of owre lordys byrthe. more holyur and deuowtur in my lyuyng then other tymes. y turnyd me contrary vnto other werkys and besynesses of a worldly custome. wherfore hyt happyd vnto me also in myne laste ende that the wekyd angelle of that deuyl Sathanas. the whyche ys causer and kendler of alle euyl scornyd me. And also he hadde browghte plesaute worde and tytyngys of my dampnacyon to hys father the deuyl. yeffe the mercye and goodnes of my lorde sente Nycholas had not wythstonde hym therfore euermore to hym be thankyngys of al his trew seruawntys. for my delyueraunce. for he had lowfyd and delyueryd me. And as ryghtwesly as y was to be dampde and cruelly to be ponyshyte as mekely and as mercyfully he hath noryshyte and kept me : Sothely on crystynmas daye after that y had rescuyd the good lorde that y can not remembre withowte grete horror and heuynes. y was drawyn of an euyl custome as y seyde afore by ouermuche drynkyng the same daye in to dronkynnesse ageyne to the grete iniurye and ronge of seche a lorde whome y had rescuyd a lytyll before in to my sowle And on the morow y wente to chyrche as y vsyd to do fore waylyng the sowle vice the whiche y dyde the daye before purposyng to be ware of hyt and to do no more / but hit was as voyde and vayne For by the occasion that y had of drinkyng and the deuyls steryng me therto / y was destitute and losse the stabulnes of vertu and the mighty purpos of soburnes that y had conceuyd : and so y fulfild not my purpose in dede. but sowle as y dyd yysterdaye so y dyd to daye and by delectacion of ouer mekyl drynkyng fyl downe agayne to dronkinnes. Sothely the next daye after folowyng the whiche ys the thirde daye after crystynmas daye I leste not myne olde custome of drinkyng. wherby y had losse the vertu of soburnes and all my wyttys also. Thenne whenne hit was derke nyghte y went oute of the place where y dranke / and came home and wente to bed as y was clothyd and schod and a lytyll y slepte And anone y

woke and wold haue refyn and feyd as y had wente
 that then yt had ronge to matens But my wyfe told
 me nay and so y layde my downe ageyne. Trewly
 thanne fyrst y toke a flepe and anone after y toke my
 dethe And howe y felte deth sodenly cumme apone
 me y wille telle yow. A certen deuyl that tempted
 and steryd me to the vyce of dronkynnes thowghte to
 hym selfe that and y deyed in feche a perylle whytowte
 any contradiccion he wolde me drawe to hell presumyng
 also to haue thenne power on me to doo what somme
 euer he wolde. for myne obedyens and consentyng in
 that vyce to hym But ageyne full mekyl he drede.
 lest by the merytys of my patron sent Nicholas. y
 schulde any tyme preuayle agens him by amendement
 of my lyuyng: yf y lyued any lengur and so by hys
 presumptuous power cruelly me strangulde. Trewly
 y felte him like an owle goo in to my mowthe
 the whiche oftyn tymes ful euylle y opynd to drynke
 and so thorowe my throte flyly came downe to my harte.
 And anone y knewe that hit was the deuyl. Notwith-
 stondyng y was yet myndfull of the mercijs of god and
 also of myne owne wrechydnes and with stabulle purpose
 vowyd in my mynde to god that y wold purely and
 holy confesse me of alle my synnys. and vtwardly for
 euer forsake the wyfe of dronkennes And to this y
 called as inwardly as y kowde. on sent Nicholas to be
 my borowe. Sothely to this auysement onnethe was
 graunted me the space of a moment. Trewely thanne
 the wekyd spiryte fate downe anone apone my herte.
 and clypte hyt wyth hys cursyd armys on euery fyde.
 Also he drew out of his mowthe an horrible voment of
 venyne and caste hit al abroad and so in the space of
 a twynbelyng of an ye he expellyd and caste me
 oute of my bodye And anone after that y was
 hade forthe thorowe darke placys by the cruelle and
 incredible wodnes of wykyd spirytyes the whiche al to
 bete me discerpte me stekyd me drewe me and al to
 brend me and caryed me with them y wot not wheder /
 but as they wolde to euerlasting tormentys. Than

anone my moste meke and dere aduocatour feynt Nicholas to whome y called with all myne herte at my laste ende. and whome euer in my lyfe y haue worschipte thawghe y were a synner. came thanne and mightily toke and deliuryd me oute of her handys. and here hath sette me in this place of purgatorye for my purgacion. And howe be yt that y sofre here fore and harde peynys y cownte hit lightly whyle y haue no drede of the wekyd spyrytys and also that her tyranny and importable cruelnes ys fesynd and gone fro me / And sothely after this for certeyn y am and truste to haue reste and euerlastyng ioye be my lorde sent Nicholas And nowe also and euermore / sen the tyme that y was put here to this peynys by the whiche whenne y ame ouer fore greuyd and disesynd yet by hys meke and moste meke and blessyd visitacyon. y am wel confortid and releuyd ageyne In my grafte [crafte?] also by the whiche y gate to me and to myn owre leuyng in the world often tymes in my begynnyng y begylde and dysceyued the pepulle for the fere of pouerte And now for that y am ful bitturly ponyfhte. and the todyr daye before mekyl more harder therffore y sofryd peynes Trewly often tyme y haue ben caste downe hed longe into a grete hepe of brennyning money amonge the whiche y brente ful intolerably. And tho fyrye penyys y was compellyd to deuoure with an opyn mowthe that y felte alle my bowellys to brenne in me And hethir to often times y am compellyd to telle hem and of the towchyng of hem myne handys and syngers ben fore peynde. Also by ouer grete brennyng and hete of thirst my inward bowels with herte throwte and chekys waxen wan and besyly begynne to fayle These and many o'ther thinges y herde of hym as opynly as bit might be told of any man leuyng yn hys bodye.

¶ Howe the goldsmyth also tolde to the monke
a remedye agenst soden deth. **¶** Ca xxii



Vm thyng ther is the whiche he tolde me
amonge other that y wyl not hyde fro the
reder here of. I sawe there innumerable
pepulle that dyde sodenly in this world
the whiche were ponyfcht al moſte owt of
meſure And of many thys y knew that they the whiche
were putte in delyberacyon and auyſement for to ſynne
And whenne they came to the dede doying of what
ſomme euer ſynne hyt was and eche one of theym
ſeyde in hys mynde lo now y wylle doo and fulfille
that the wyche y haue gretly deſyred. he was takyn
by the wille of god to the vtmeſt peynys and poniffe-
ment of dethe as thawgh he hadde herde of this texte
in the goſpelle. *Stulte en anima tua repetitur a te / ad
quid cogitaſti aduerſus deum immo contra ipſum te
nequiſſima.* That ys to ſaye. Fole lo they ſowle ys
takyn fro the. wherto haſte thou thoughte agenſt god
and alſoo agayneſt thy ſelfe full wekyd thynges. Ne-
uertheleſſe as we haue knowyn by hym ſelfe the whiche
told thys. that whenne they were putte yn that byttyr
ſcharpenefſe of dethe coueytyng and purpoſyng to cor-
recte and amende her fautes yef they hadde any ſpace
of penaunce graunted vnto hem. and in her ſwyfte and
haſty departyng ſekyd after the mercye of god and
alſoo after the helpe of his holy ſeyntys. Therfore of
the grete mercy of god her byttyr dethe was to hem a
grete clenſyng of her ſynnys. the whiche they ſchuld
haue ſofryd afterward fully in placys of peynys and
tormentys. Forthermore y enqyred and aſkyd of
thys goldſmyth of whome y haue nowe told and ſeyde
many thingys yeffe hyt were poſſyble by any thyng
that the folke myght ſchonne and eſchewe ſoden dethe.
Thenne he anſwarde and ſeyde in thys wyſe vnto me.
O he ſeyde Sothely and yf y hadde knowyn whenne
that y was in the world leuyng ſuche thyngys as y

knowe nowe y wulde haue taughte and defende all the world fro that grete hurte and dammage. howe the pepulle and folke myght be fewre and safe fro the fallyng of soden dethe. Trewly and verily and the crystyn pepulle wolde wryte dayly on her forhedys and aboute the placys of her herte wyth her syngur of [or?] in any other wyse. these. ii. wordys that conteynyth the mysterye of the helthe and saluacyon of mankynde that ys to wytte and to saye ¶ Ihesus nazarenus wythowtyn dowte the trewe pepulle of oure sauyur ihesu cryste schuld be harmeles and preferued fro suche a grete peryll and hurte And alsoo they schalle haue after her dethe the same letters and wordys wretyn full opynly and clerely at her hertys and also in her forhedys in tokyn and in signe of grete worschyppe. I knowe also that my meyny kepte me. ii. dayes on-beryde after my dethe. hopyng that y schulde haue reuyuyd for the rednesse and hete the whyche was in my face and in my bodye the whyche douteles was of the feruent replecyon of wyne dronkyn before. For my departyng of this world was so hastye and zwiste : that myne soule was gonne and paste out of my bodye. yere my wyse vnderstode or knewe hit or sende to calle for the pryste. These thyngys y knewe ful trewly there of this goldsmyth.

¶ **Howe the sone of the same goldsmyth tolde vnto the monke after that he was cum to hym selfe agayne that hys fadyr had aperyd thrice to hys mother after hys dethe.** ¶ **Ca xxiii**



Sothely after .xv. dayes seth y saw and herde thys the sone of the forseyd golde-smyth a certen yonge man came to me with grete wepyng and tolde me that hys father had apperyd. iij. nyghtis to gedyr to hys moeder wakyngly as sche was yn her prayers at home yn her chambyr and bade her that sche schulde sende

to me to knowe how hyt was fully with hym and of hys
 flate that thys knowyn. fche myght be the more con-
 fortid and feythfullir and deuowter to helpe hym And
 also that she by the same tellyng may the bettyr be
 ware gyde to her selfe and her meyny to god ward :
 And the same yonge man wytnefyd wyth grete sweryng
 that the thyrde nyghte of hys fatherrs apperyng he
 herde hys mother talkyng and spekyng longe tyme
 with hym. and somme tyme enquiryng and also somme
 tyme answeryng hym. and thenne afterward fche told
 vnto my hys wordys the whyche he hadde tolde and
 feyde vnto her. Trewely he feyde that he herde / no
 maner wordys of hym talkyng or spekyng vnto her but
 pacyently taryde tyl they hadde done. Sothely hys
 mother told hym that fche hadde harde of her husbond
 twyes before. And as fche knowleged and feyde fche
 feyde that he was full of Ire and wrathe and moche
 blamed her becaufe that he was forgotten and putte
 owte of mynde fro her whyche was warnyd by hym
 selfe after hys dethe to doo a lytyll thyng for hym and
 that fche wulde not do so moche for hym. but excused
 her that for the on certente of vyfions fche dyfferde
 hyt leste that hyt sculd haue bene supposyd that fche
 hadde be dysceyued and begylde. And thenne he
 answerde and feyde Sende wythoutyn taryng thedyr
 as y commaunde and telle and faye to hym howe often
 tymes for the same thyng y haue apperyd to the and
 alsoo feye apone these tokynys. that the last tyme the
 whiche he sawe me y was in grete peyne And amonge
 othyr thyngys that he herde of me y told hym how
 mekyl the holy confessour seynt Nycholas hadde holpe
 me. Trewly he prayde me with grete instaunce that
 I schulde stere and also moue bothe hys wyfe and hys
 sone. and on hys behalfe commande hem that the
 feruyce and worschyppe the whyche he was wonte to
 do in hys lyfe and they also by example to sent
 Nycholas. for no cause nethyr for any occasyon schulde
 be leste but dayly more and more wyth amendement
 of her luyng dylygently schewe and do her deuocyons

and feruys to hys patron and aduocatour sent Nycholas. Also this foreseyde man and goldsmyth of whome y haue nowe told and spokyn as hyt ys seyde afore dyde aboute a xv monthys agone the whyche trewely by the merytys of the holy confessor sent Nycholas hys patrone yn a shorte tyme was spedde oute of mekyl sorowe that onethe y myght see any. that profette so mekyl there as he dede in so lytyl tyme. wherfore ful expedyente hyt ys to alle men whyle they leuyn in thys world deuoutely to serue the holy seyntys of god by the whyche they may haue in her grete nede the grace and mercye of almyghty god as hyt ys schewyd and prouyd often tymes.

¶ Of the thyrde place of the peynys and tormentys that ben in the purgatorie. ¶ Ca xxiij

BVt nowe let vs schewe as we maye thoes thynges that remaynyn of the thyrde place the whyche we sawe and behylde. For aboute alle thyng that may be conceyued of any mannys mynde. hyt exceedeth of cruelnes and dedly tormenting For veryly y knouleche as for the quantyte of euyl yat ys there no man may fuffyse to expresse or telle the lest peynys of that place. The grete horrabulnes of yat place so mekylle. the feurer y myght see and beholde that y knewe hym. to bewyth me. and was also my gyde and leder at that same tyme the holy bysschop and confessor sente Nycholas whome y haue euer specyally worschipped and loued. Trewely the more famylyare. that y hadde hym in worshyp the more surer was y made of hys felysschippe and companye. to see and beholde the horrabulle peynys and tormentys. the whiche nowe beyng absent can not remembur withoute grete horroure and gassfulnesse of mynde but y was made of euery syde ful stabulle and sure. for the felysschyppe and knowleche the whyche y hadde of my gyde and leder the holy

confessor sent Nycholas. Therefore leuyng the forseide
 secunde place. that we were at. as hit ys aboue reherfyd
 we came to a ful grete fylde. and as hyt semyd hyt
 was sette yn a lowe grownde sequestrate and departyd
 from al othir that no maner persone myght dedyr come.
 excepte tho that were there ponyfchte or schuld be
 ponyfchte Trewly the ouer part of that fylde was
 keueryde wyth a ful horrible clowde. yn the whyche
 was myxte and medylde to gedir a fume of brymstone
 wyth a myste a gret stench and a flame black as
 pycche was medylde wyth hem the whyche brake
 owte on euery fyde lyke hyllys and so spredyd
 all abroad. And the playnnes of that place was so
 repletyd and fulfylde withe wormys as flowrys be
 wonte to be strawyn with ruffhys. And they were
 aboue alle estymacyon horrabulle wundryfull and vn-
 shappely the whyche wyth a gaftfull opyn mouth
 brethyd oute curfyd fyre at her nosys. And with an
 onspekable deuowryng al to tore the wrechyd com-
 panyse of folke that ther were. the whyche ryght nowe
 so wastyd and consumydde. deuylys ranne ouer all
 lyke as madde men and were also full cruell and wodde
 apone tho wrechys. Trewely thanne the deuylys
 ponyfhte hem wyth fyry instrumentys synglerly by
 euery membre of her bodye: and thanne afterward
 they rasyd and al to teryd their fleshe vtwardly vnto
 the bonys. and thenne after thys whenne they hadde
 so done they caste them into the fyre and there they
 were made lyquyd as hyt were metalle. and also toke
 hem oute ageyne as brennyng fyre. Lytyl yt ys y take
 god to recorde. and as no thyng what somme euer y
 be aboute to telle of the peynys and tormentys of that
 place. For in a ful schorte space of tyme by alle maner
 dyuerfytees of an hondyrd folde peynys and tormentys
 or more y behylde and sawe howe they were consumed
 and wasted to nought and thenne anone restoryd
 ageyne And ageyne almoſte they were with peynys
 broughte to nought and anone made hole ageyne the
 whiche in that same place the losse lyfe of hem was

compellyd to fofre. And of thefe alteracyons of tymes in the whyche by grete peynys and tormentys they were brought to nought anone reftoryd ageyne ther was non ende no marke ne terme. Also the hete and brennyng of that fyre was fo feruent and deuouring that what fum euer hyt brent hyt wulde be lyke as a thyng that ware al moſte confumyd or waſtyd. And thenne the wormys that were there warded and brokyn and made ſmalle vnto pecys and then they were gedyrd on grete hepys to gedyr and leyde vnther the vnhappy fynful wrechys that were there. wherfore they fo fulfyllled alle thyng with fo grete ſtenche that hyt excedyd alle the tormentys and peynis before feyd. And yet remayneth one thyng the wyche they that were in that place were compellyd to fofre the whiche ys more hatfull peynful and ſchameful than any thyng aboute feyde.

¶ Of the vnclene and foule byce and ſynne of ſodemytys.

¶ Ca xxv



Sothely alle thoo that were there ponyſſht and peynde were in thys worlde whyle they leuyd doers of that foule ſynne the whiche oughte not[to] benamyd not only of a cryſtyn man but alſo of none hethyn man. Certen grete monſturs that ys to ſeye grete beſtys onnaturally ſchapyne ſchewyd hem ſelfe in a fyrye lykenefſe horrabulle and gaſtfulle to fight and oftyn tymes vyolently came apone hem and alſo in a fowle damnable abuſion compellyd hem to medylle with hem. howe be hyt that they refuſyd and wulde hyt not. I abhorre and ame aſſchamed to ſpeke of the fowneſſe and vnclenes of that ſame ſynne. Thanne betwene her peynfull and curſyd clepynges they roryd and yellyd and cryed owte and afterward they fylle done to gedyr lyke as yf they hadde ben gonne and ded and anon takyn vppe ageyne and ſo forth putte

vnto newe peynys. Trewely y remembryd not wele at that fame tyme the feyng of the holy postle sent powelle in hys pyfstyle of feche persons, where he condempnyth the foule vyce and synne agaynest nature bothe of men and women. And yeffe y hadde sene and confyderyd the cause namely nowe in tyme of crystendame. cowde not in any wyse haue beleuyd that fuche a foule synne and vyse myght haue be presumed and done specyally of women. the whyche naturelly schuld be more schamfull thenne other. I neuyr herde before nether hadde any suspycyon hethirto that the kynde of women hadde be deprauyd and defoyled by fuche a foule synne. And alas for sorowe. for ther was founde a company of fuche so innumerabulle as they were myferable. Many of tho personys that were there in that place y knewe not nethyr wele behylde hem by cause that the qualyte of her foule synne. and the grete stench and tormentys that was there smytte me wyth full grete horroure and tedufnes. Full greuys hyt was vnto me and more thanne a man may beleue to be there in that place a moment whyle. or to beholde fuche thynges as ware there. Neuerthelesse y felte no stench by experyence whylys y was there as y dyd no nothir hirte of peynys. for my thoughte and yf I hadde felte hit y myghte noo lengur haue leuyd. Notwithstondyng y confyderyd aud perceyued sufficyently in mynde the intollerable gretnes of alle thyng. Trewely thoo wrechys that were therefencybly hadde experyence and felte alle these peynys and other mo infynyte. that no man maye tel of And amonge her sorrowfulle lamentacyons of complaynyng whyle euerychon of hem cryed Alas alas why dyd y so synne. alas why dyd not y penans for my synnys and amende my lyuynge. they felte and remembryd her greuys peynys. Sothely their voycys of wepyng and sorowyng was exaltd and lyfte vppe with so gret a cry that a man wolde haue wend hyt schulde haue be herd thorow all the world

¶ Of a doctour a lawe that was a sodemyte

¶ Ca xxvi



Rewly thawgh y refufyd as mekyl as y myghte to see and beholde tho thinghes that were done yn that place y cowde not auoide the knoweleg of on clerk the wyche y fawe and knew fum tyme This clerk in hys days was a doctur of lawe and also amonge other that were docturs of lawe he was had in that sciens ful excellent. Full many lerners of that faculte he ordende yn scoles wherby he gatte to hym gret famylarite of worshippeful men This clerke was largely possesse with benefycys and rentys of the chirche and yet that not withstonding dayly he coueytyd to haue more and more wherfore by the wille of god the whiche wolde haue alle men to be turne to penans. he felle yn to grete sekenes by the whiche he was fore vexid and defesid abowt a .ix. monthys. Sothely hyt was done of a meke dispensacion of oure sayur that he shulde by the scharge of sekenes and forowe. dispose to corect and amende hys synful leuyng. the whyche whene he was yn gode helthe of body fowle and dedly trespass oftyn tymes to god. But he contrary wyse was ouer carkefulle of hys bodely helpe [helthe?]. the whyche he louyd ouer mekyl. and so vaynely presumyd and thought to haue hyt ageyne. wherfore he neuyr wolde dyspose hym to be confest of hys synys and specialy of hys fowle and onclene leuyng for the helthe of his fowle the whyche ys the fyrst and chiefe dede of almys that a man schuld doo nethyr had any compassion on powre pepul to geue hem any almys nethir any thyng dyd to the sentys of god. as yn offeryng to hym mekely hys seruys. for the redempcion of hys synys nethir studyd or karyd to do any almys of his erthely and transitory godys as long as he leuyd Than the heuynly leche our sauyur seyng that he was neuer in his dayes the bettyr for the sekenesse the whiche he hadde for his

warnyng the whyche he fchoyd and gaue vnto hym for a goftely medefon. nethir wente owte of hys onclene leuing in the whiche vnclene leuing he was in by the affliccyon of hys grete fekenefse. Therefore the euyll and wekid faites and dedys. that cowde not be clenfyd and purged in hys yonge aage oure lord ihesu crist mercefully putte and ende of hem in hys dethe. what more mercye myghte be done vnto hem the whyche after their hardnesse and impenytente herte. trefur to hem fro daye to daye the wrathe of owre fauyur ihesu cryfte. in the daye of hys wrathe and also of fchewyng hys ryghtfull iuggement. and alfoo to be refceyued in to the nyghte of dethe in the whiche nyghte of dethe no man may helpe hym felfe. for thanne no man may labure any thyng for to deferue. thanne that fone her lyfe of thys world be fchortyd and alfoo fro hem takyn awaye. in the whyche her fynnyys and myfdedys encrefyn and growyn to her perdyccyon and destruccyon: And what thing myght be more holfummur to them the whyche by her folufnesse and madenesse with a fcharpe fwerde koueyten and defyren to adde ftrokys to her owne propre wowndys thanne that they be bounde and also her wepynys takyn awaye / the whiche they myfufyd to her owne propre hurte and dammage. Thys forfeyde clarke the whyche y knew fum tyme in my chyldhode and yong aage. y vndyrftode nor y knewe not that he was dyscefte and ded. For that fame tyme in the whyche y knewe hym he remouyd fro that prouynce or place ther as he was wonte to dwelle in before vnto a nothir prouynce or place. Neuert[h]eleffe yn alle fuche peynys and tormentys as hit ys aboue feyd y fawe and fownde hym and y merueyled of hit For y had wente he had be yet a lyue and also an honeft perfon. Than y fpake to hym and afkyd whethyr he hopyd any tyme to haue the mercye of god And than he feyde Alas alas y knowe and knowe that athifhalfe[at this halfe?] domys dayeyfchall haue algatenomercye And whethir y fchalle haue any thanne y am not certeyn Sothely euermore fethe y was putte here to thefe peynys they encrefyn more and more Then y feyde to hym And why were yow

not confeste of thy synnys at thy laste ende and dydyst no penaunce for hem Than he seyde by cause y hopyd to haue recouered and also by the disceyte of the deuyl my gostely ennemy y was aschamed to confesse so fowle a synne. lest y shulde haue be of les reputacyon and dyspyfed amonge them the whiche y femyd glorious and fayre y confeste me of lytyl and smale synys to seche an honest person and a worschipfull pryste that yow knowyst wele And whanne he askyd me yef y had any other thynges to be confeste of. y bade him go his waye and tolde him that yef any other thyng cumme afterward to my mynde y wulde sende for hym ageyne and tell him. And whanne he was gonne and onethis came to his chirche y begunne to deye Thenne anone he was cald for ageyne and whenne he cumme / he fownde me ded and gonne Trewly ther ys no thyng of a thowsand peynys that y sofyr dayly so greuys to me as ys the vnhappy presentacion of my fowle and vnclene leuyng that y vsyd in the world. and now beyng here am compellyd to doo actually the same foule passyon. And besyde the horrabulle gretnesse of peynys that y am in. y am more confounded of schame whyle dat y am by the same synne made curfyd and abhomynable in the syght of al men. Alas alas who euer wolde haue wende that the worschyppe and fauour the whiche y hadde amonge men sculde be turned to seche confusyon and despexion as it is nowe wherfore ful gretely y am confowndyd and affhamed. for nowe to euery creature y appere foule and abhomynable. the whiche before apperyd to euery man glorious and honorabulle. And thys he seyde with full fore and grete cryng and wepyng And whyle y meruelde the wrechidnes and peynys of so grete a man sum tyme. y sawe howe he was ponysshte in innumerabulle w[a]yfys. and bythoo tormentys he was brought as to nought and dyffsoluyd by strenthe and hete of fyre and so made lyquyd as led ys whenne hyt ys multe. Sothely thanne y askyd sent Nycholas my leder yf this mannys peynys myght be remedyde or helpe by any mene. And thanne he seyde whanne

the daye of dome ys cumme thenne schall crystys wille be fulfyllede* He onely knowyth the hertys of alle men And then he wole doo to euery man ryghtfully. Therefore I coude knowe no thyng for certen of this mannys delyberacyon. Therefore thoo thyngys the whiche we haue spokyn of here before may wele be confyderyd as the scripture feyth in thys wyfe. *Non est ei bene qui assiduus est in malis et elemosinam non danti.* that ys to faye hyt ys not wele with hym that ys besye in euyll Nethir with hym that dothe non almys See nowe and confydre howe gretely they be holpe in placys of peynys by the doying of almys dedys. as oure lorde spekyth in the gospelle the whiche dyd hem in her lyfe. Thys clerke in hys lyfe was wise and wyttie in hys owne conceyte and trusting to him selfe fet ful lytyl to seche helpe of other by almis dede and good werkys for his synnys. that hathe wrought nowe to hym damnacyon. Loo so fone and sodenly he ys founde onwyfe and madde. Conceyue nowe what ys here nowe feyde of thys clarke and a lytyl before what was feyde of a goldsmyth and opynly hyt confermethe the sentence of the scripture feyng in thys wyfe *Potenter potentes tormenta sustinebunt et exiguo conceditur misericordia.* yat ys to feye. Myghty men myghtyly schalle soffyr tormentys. and to a meke man ys graunted mercye. That goldsmyth and though he were a syner yet was in hys owne fyghte meke and lytyl the whiche nethir by his connyng nethyr of any othir vertue presumyd but countyd hym selfe euermore onwyfe and onstable by cause of hys synnys Therefore by the mene of almys dedys. and serues as he myght doo. gate to hym the helpe and soffragys of hys grete and myghty aduocatour and patron seynt Nycholas and so in tyme of nede he had helpe and mercy as he desyred And also eyn contrarye wyfe thys clarke of the excellent connyng ryches and worshippe that he hadde procedyd forthe hys wekednesse. And by cause he thoughte hym selfe excepte in this worlde. fro the comon labur of men. Lo in so cruell and byttur

example he is not nowe ponysshte with othyr men. Also y sawe there hys tonge hauyng forthe oute of his hede and besyly brennyng as hyt were a bronde of fyre and yat veryly he sofryd by cause that often tymes he peruerted ryghtwesnes as a man myghty in wordys takyng gestys and mennys persons. For he vsyd not only to iangyl idyle wordys. but also frowardly in wordys contrarye to wrothe ouer mekyl he had excedyd. Therfore no meruelle though hewereponyshte this wyfe for suche excessys and sawtys. whenne oure lorde spekyth in the gospelle of the ryche man the whiche for hys light speking and iangelying at mete was fore ponysshte in hys tonge in a flame of fyre. Sorthely after this came to me that worschyppefull pryste to home this clerke was confeste of hys smale synnys as hit ys reherfed before And amonge other thyngys the whyche this worschipful pryste herde of me y tolde howe this clarke afore seyde whenne he was confeste bade hym goo hys waye as for that tyme. and so anone dyde as hyt ys seyde before And when y had told him this he wepte ful bytturly and toke god to recorde that hit was very trouthe as y seyde and knewe wele. that the forseyde clerke seyde so to hym Therfore only of that multytude of wrechys y knewe this clerke that this seyde to me.



Sorthely thanne sone after that we were paste thys third place we came to a regyon where the foulis the whiche hadd done her purgacyon in purgatorye ioyfully restyd. in the whyche place many y knewe wele and founde hem there in grete felycyte and conforte. Trewely as touchyng the ioyis of that place and the iocundnes and gladnes of them that were there as oure lorde wyll geue vs grace we schall afterward schewe and declare. but fyrst let vs turne ageyne thys

narracyon to thoes thynges the whyche we haue lefte oute of the peynys and merytys of some personys in especyalle. the whyche y sawe and founde in the placys of purgatorye as hyt ys seyde before.

¶ Of. ii. personys that this monke sawe and spake with in the first place of purgatorye and first with a prior. **¶ Ca xxvii**



Herfore a prior that was father of a relygyous place the whiche y knewe full wele sum tyme dysceste and deyde this same yere. And of hys maners and condycyons y knewe many thyngys the whiche y leue oute at this tyme by cause of schortenes. Thys man and prior y sawe and knew amonge the firste that were in peynys of the fyrste place of purgatorye that we came to. Trewly he was in ful grete and fore tormentys and fofyrd ful greuys peynys. sum tyme in fyre and sum tyme in stinkyng bathys of brimston and pyche medild to gedyr hoys face and chere was ouer wrechyd and dedful And assone as he sawe me he began mekely to call me and grete me whome with compassioun of herte y grete also and spake to hym many thyngys. And y enquiryd of hym whethir he so sofreyd so grete peynys for the sawtys the whiche he dyd in youthe by cause perauenture he neglygently kepte hys ordre that he toke to hym in hym in hys chyldehode And he seyde naye But neuertheles ful fore and byttyr peynys y softe here not onely for myne owne synnys and excessys the whiche y dyd in myne own person howe be yt that y offendyth in many thingys but also for the wekydnes and mys gouernaunce of tho personys the whiche a lytyl before y had charge and cure of. For as touchyng myne own synnys y wulde sofyre as y myght here / thoes peynys the whyche be dewe for hem. For y vsyd to redeme and schast myne owne synnys by ofte confessioun and takyng discyplynys and besy prayers And al so by dyuers other weyes. Sothely

of these thingis ful fore greuyth me nowe the carnal affeccyon and loue that y hadde to my frendys. as fadyr and mother and other of my kynne of the whyche to sum of them y gate benefycys of chyrchys. whenne they were ful onworthy to haue hem and to othir y gaue right ondycretely man gestys of the godys of the monasterye that y was prior of and they nowe ful lytyl remembre me or doo any thyng for me in my nede. Trewlye the fauyr of pepulle and the loue of worschippe that y had me prinfpaly noythe And alas alas for forowe. for and god take not mercy on me as y am nowe in peynys oute of mesure. so schalle y be withoute ende. The couetyse ambycyon that y hadde to kepe my worschippe. and the fere that y hadde to leue hit. so blyndyd the fyghte of my soule that y lowfyd the brydyl of correccyon to the willys of my fogettys and sofryd hem to doo and folowe her defyrys and lustys as my yes had be clofyd. lest he haply yef y had correcte hem and refraynde hem from her lyghtnes they wulle haue be to me as enemyes to labure and to haue me out of my worschippe and prelacyon that y was in. Forthermore they that were gode relygyous men and had zele and loue to kepe the ordyr. y no thing helpyd or faueryd in conseruacyon of the relygyon. but full inordenatly and contrary to vertue y wolde wyth other that loued hem not speke euyl of hem and detracte hem and cheryfthe other that were ful euyl dysposyd and brekerys of her holy professyon and order And alle this y dyd a part of myne owne lightnes and a parte be cause y wolde defende my prelacyon And for hem to pleye lewde gamys and to speke and clathyr tryfullys iapys and other lewdnesse and also to goo and wandyr amonge secler folkys and ydelnes. hyt was lesul to hem. as hyt was to me Therefore some of hem by thys cruel lyghtnes of me and that they sawe in me presumyd and sayde to do many full cursyd thyngys. wherfore here y am ponysshte withoute hope. howe be yt that y approuyd not her wykyd dedys Notwithstonding y knewe hem. and of a vayne drede. made lyke as yf y had not knowe hyt.

wherefore many of hem bode styll in her fowle abufyons. going fro euyl to wars. And some of hem contynued in euyl vnto her dethe whyle y leuyd in the worlde. and now they be euerlaſting dampde. Alſo ſome other of hem yet hethir to leuyn contynually wars and wars in grete fynnyſ and dedly dedys. wherefore to hem and to me as y am agaſte ſuccedyth inextynguyble fyre. Alſo fro the howre that y paſte fro my body. y ame putte to onſpekehabule tormentys the whiche were as me ſemyth nowe ful lyght in comparyſon of the peynys that y nowe ſofyr. Sothely the firſte daye after my dethe was to me more eſuer thanne alle the dayes that y hadde ſette. And of alle the fynnyſ and fautes that nowe they done after my dethe of an euyl cuſtome that they hadde before the whiche they be ſeyne to haue take by my neglygens. my peynys therfore ben euermore encrefyd. And by cauſe that y knewe ſum of hem that be ded and ſum other the whiche yette leuyn. that haue flyd and falle beſyde other fynnyſ. to that fowle and abhomynable fynne that ought not to be named and therfore putte to hem no correccyon. no thyng y drede ſo mekyll. as the encrefyng of my peynys ſo largely tyl y be compellyd to ſofyr the foule and abhomynable ſtenche the whiche they ſofre and haue nowe the whiche dyd the ſame fowle and abhomynable fynne for y know wele that the greuys payne of that ſame ſtenche ys more intolerable and peynfull than any other peynys that fynners ſofryn. And as ofte as they the whyche y leſte alyue dampnably offendyd. anone the deuyls ranne to me with grete ſcornes and vpbraydys and euermore and more with newe peynys encrefyng my tormentys. Alſo he tolde me what daye what place and what tyme after that he was paſte oute of thys world and what perſon of hym hyt was and what fynne he hadde done. And he told my many thyngys that they dyde and and ſeyde anone as they done any euyl the whiche y had ſum tyme cure of. the mynyſtrys and wykyd angellys of the deuylle vpbraydyn me with the ſame

and anon they encresyn my peynys Sothely ther was sum of the bretheren of that place the whiche this man aforeseyde was prior and father to that were accendyd by zeale of rightwyfnes and feruor of relygyon and dyd also grete labur and dylygens that alle inordinate fauors putte a syde the puryte and honeste of her ordre myght be kepte And this y knewe was trouthe wherfore y seyde to hym. Howe than was hit noysyd fer and brode that many thyngys were wel reformyd and amendyd before your ende in the place where ye were prior yf hit be nowe schewyd yow so mekyl euyl of hem that dwelle there yette. And thanne he seyde Trew hit ys as ye saye that mekyll thyng was correcte and amende more than yt was wonte to be before Neuertheles of her amendement haue y no frute ne mede but also my peynys encresyng because y was ouer mekyl agens her correccions and leste y schulde be correcte or tho thingys amendyd that be amendyd ful mekyl y lettyd Sothely y was affchamed of her opyn correccyon. but leste y bashyd to here hem ouer all schamfully dyffamyd. Trewly her condycyons were so froward and obstynate that vtwardly y hadde wende they had be incorrygible and what sum euer ys beleuyd to be done ther fore amendement. but yf the meruaylous power and myght of god helpe. hyt wyl be broughte done ageyne to noughte Alas alas why dyd y beleue euer to feche confels. Alas that euer y fauyrde and magnifyde feche persons by the whiche y dyd so offende the mageste of god so to let hem haue her wylle to doo what they wolde. Sothely foure persons there byn and tolde me her namys that y schulde feye to hem. but yf they sone do to god. euynworthy penaunce for her curfyd dedys and confels. by the whiche they haue losse hem selfe and other also the whiche haue done after hem they schalle haue the indycible and euerlastyng tormentys of helle And trewly yf they dyd penauns and satisfaccion tyl domys daye they schulde thynke hit but lytyl in to the recompensacyon and expyacyon of the grete and longe schrewdenes

and curfydnes by the whiche they haue broughte me to this peynys that y am in nowe and with her wyckydnes they haue al moſte enſecte and cumbrid alle the howſe. Sothely onethys or litil any tyme tho ſoure perſons y wulde diſpleſe but y was inclynyd and bowyd to let hem do what they wolde. Alſo ſewe ther ben of al the couent that for me and for myn helping. Fully haue done and ſeyde the meſſys and pſalmys wyth other ſoffragys and prayers. the whiche of dewty they ſchulde ſeye and do for me according to oure relygyon. And many of hem for whome y am now in fore peynys haue done none of theſe thingys yet for me. therfore what for ſorowe and drede that y haue of theſe preſent tormentys. y am peynde on euery ſyde. Seche thinhys ſawe y aboute this prior and this wyſe he ſpake to me as hit ys aboute reherfyd.

¶ Of an ancreſ that he ſawe and knewe in the ſame place. ¶ Ca xxviii



TKnewe alſo a certen ancreſſe the whiche was of a gode and honeſte conuerſacyon whome gretely y louyd and y ſawe her ther: as ſche had comme late fro the world. Trewly ſche was ſtable and ſtedfaſte in contynuauns and ſeyre of beholdyng. home the laborus weye that ſche had gon a lytyl had weryde. and with the peynys of fyre that other were inuoluyd here and there ſche was ofte tymes tochyd and ſum what brente. But ſhe ſil lytyl counted hyt and haſtyd her ſpedly gretly profeting on the iorney that goyth to paradyſe. and this whan y ſawe y take god to record y had wende hyt had be ſum fantaſy and as hit had be a dreame for y beleuyd in no wiſe that ſche was ded. Than ſeyd y vnto my ſelfe. Y trowe that the merytorye leuyng of this ancreſ and ſeruaunte of cryſte ſo ys ſchewde to me by ymagynacyon. for trewly ſche that ys yette alyue in her bodye may not be here. Sothely the thirde daye

after that y was cum to my selfe ageyne a certen neybur of herns was here that y spake with and prayde hym to grete her wele on my worde. and al so that sche wylle whytfafe to pray for me. Than he seyde Praye ye also for her our good frende for ye scalle vnderstande that sche ys disceste and paste to god. Veryly y merueyld gretly at hys seying And than first y beleuyd that hyt was trewe that y sawe of her in the first place of purgatorye Forthermore this generall condicyon of alle folk that deyon. y knowe there opynly. that alle pepule the whiche be ordende to perceue reste and blyffe before the daye of dome. hadde euermore fro the first howre of her dethe her peynys lesse and lesse. But yf hyt were so. that any of hem had leste to other that leuyd after by euyl exampulle occasyon of synne the whiche ryghtwyfly they myght wyte hit hem that dyd so before. and whyle they dede no satisfaccion to god for hit before her deth, wherby seche occasyon of synning leste to other schulde haue be forgeuyn hem also they yat greuyfly offendyd by the whiche they deseruyd euerlasting dampnacion begunne to goo fro ful bittyr peynys to wars and so by succeding of her peynys dayly her tormentys besyly encrefyn yat euery day folowing is more greuossor to hem then was the daye before.

¶ Of a certen bisshop that was there also.

¶ xxix



A certen bisshop y knew there in peynys the whiche onys y sawe and he was bore in thys ground of inglonde and had hys bishopriche be yonde see. Trewely he deyed thys fame yere abowte the feste of seynt Myghel the archangel. For than y knewe opynly the daye of his passyng but nowe hit is fallyn out of my mynde the whiche that tyme was occupied aboute many thingys that y sawe. Sothely innumerabulle thyngys there were the whiche y dyd not wele note

nether cowde wele kepe in my mynde all thyngys that y had notyd. Trewely the fame man the whiche tolde me of the passyng of the ancras as hyt ys feyde in the next chaptur before told me also of the passing of this bysshoppe but he knew not what tyme. Trewely another yong man. the whiche was cosyn and alye to the fame bysshoppe. and also in seruyce with hym whenne he leuyd cam home ageyn to his countrey of inglonde and brought certen worde to the todyr man that tolde me that the forseyde bysshoppe was dede Trewly y sawe this bysshoppe al moſte contynualy brennyng in flamys of fyre and moſte be cause of his vycyus leuing that he leuyd in his youthe also he was torment in other innumerable wyſys and be cause y sawe ſum ſpecial thinge aboute him y thought to remembre and ſpecially to ſpeke of him Sothely as he brende beſyly in fyre he had euer more a ful honeſt clothe apon him there the whiche not only was hurte by the fyre but also yt was yldyn and made by the fyre more feyrer and ſemlyor than hit was afore Thanne ſent Nycholas declared to me the reaſon of thys meruaylous thyng and ſeyde Thys preuylege he gate to hym whenne he leuyd. by a good dede the whiche he vſyd to doo And this hit was. Euermore he hadde compaſſion on powre pepulle that were nakyd and ful lyberally he vſyd to releue hem of that nede wherfore his clothyng ſchalle neuer lacke feyernes. tyl that he haue fulfilled his penauns and take of god the ſtole of euerlaſtyng ioye and blyſſe.

¶ Of a certen woman the whyche was a pore mannyſ wyfe. ¶ Ca xxx



woman also that was a poure mannyſ wyf dyde this laſte yeſe with her huſbond the whiche was wele condicionde and in mony thyngys ful wele dyſpoſyd. Sche was ſum tyme ryght familyarly belouyd of me. home

ful gladly y behylde there in lyghte peynys. in comparyson of other swiftly goyng forth to the grete mede and worschippe of heuynly ioyes. Trewely in thys that sche vfyd inpacyently to stolde and vpbrayde hem that dyd her wronge and enmyte and in her herte hylde rancour and sownes agens hem. sche gretely offendyd and therfore sche hadde sofryd peynys. Neuertheles thys vyfe was to her inuyncible by cause of her imperfeccon and euer sche hatyd hyt and often tymes wepte that sche coude not ouercome hyt. wherfore sche hadde the soner forgeuenes of that synne. Sothely sche was in her prayers ful deuoute and wele disposyd to almys dedys and hospytalte more than sche might wele do of her owne godys. And before her dethe by long sekenes that sche had sche was prouid and clenfyd as gold ys in a fornes by the whyche al mooste sche hadde caste fro her the scurse and the hardenes of her synns. Forthirmore fulfeldyn hyt is in this dayes in the whyche. al mooste the condicions of alle men gone oute of kynde. for the pure and clere symplycite and innocentnes of the very chirce of god. that any man leuyng in thys lyfe kepyth or rekeueryth fully the equityte and puryte of the holy gospelle. the whyche tyle a man fulfyll he may not dwelle in heuynly placys nethyr schalle reste in the mownte and hille of paradyse of ioye and blyffe. wherfore what sum euer thyng of synne and vnclenesse contrarye to equite and ryghtwyfnes cleuyth and restyth on the fowlys that passyn hens out of this world hit shalbe purged in a nothir world and so by her penauns the weye and pathe of a ioyful restyng shalbe schewyd to hem that be purged and clenfyd. and so thenne in placys of reste the entring of heuyn and euerlasting blisse ful largely shalbe oppynd to tho soulys for the perfette desyre that they shal haue ther to se god. Sothly this only must be takyn of tho synns whiche by her light qualite or els by confessyon and satisfaccion don for hem be granted of god to be changyd and contyd among venyal synns. For as touching tho

fynnys yat be dedly and were not in this worlde by the remedy of confession and penans made light and venial hyt ys withoutyn doute yat he shal so be presentyd to his iugement in the world yat is to cumme as he is fonde in hys leuyng when he passyth oute of this worlde.

¶ What peynys relygyous men sofryd for certen sawtes. **¶ Ca xxxi**



Othely y sawe alle relygyous folke bothe of men and wemen how they sofryd certeyne peynys as wele for lytyl offenses as for grete fynnys and as hit were propyr peynes for fyguler fynnys And full fore as hit femyd to me were the leste peynys that they sofryd for ryght lytyl offenses as for immoderate lawghyng and ydyl wordys spekyng and that they sofryd her mynde neglygently ouyr mekyl to wandyr aboute in vayne thoughtys or els for lyght brekyng the rulys and fourme of her relygyon as in lyghte and nyce behauing of gestur and in multiplyyng fignys to mekyl and so for goyng and wandryng out of her cloyster and cellys onprofetabully and also for many other thyngys in lyke wyse. For some y sawe ful myserabully wepyng and rowlling hoote brennyng colys in theire mouthys for eting frutys and herbys out of dewe placys and tyme not for any medfyn or nede. but for luste and appetyte And for immoderate lawghing they had betingys For ydyl speche strokys in her face. and for vayne thoughtys they sofryd greuys and varyante trowbulnes of the eyre. And they that offendyth in dissolucyon of gestur and behauyng were bonde with scharpe bondys and many with fyry boundys and for superfluyte of signys by the whiche they hadde to gedyr lewde pleyes and ydyl gamys. sum of hem had her fyggers f[il]ayne and some had hem by knockyng fore broyfyd. They also that were onstabule

wandryng here and there were greuyfly caste and throwe fro one place to anothir by the whiche her lymmys were fore hurte amonge hem selfe Also they that spake wordis of reboudye the whiche founned onclenesse or other wise agenst the honeste of relygyon were ponysshte there almoste as fore as for dedly fynnys. Alsoo who sum euer brake any vowys made to god or to hys feyntys specyally in tyme of drede and perylle for her helpe and delyuerans And afterward fuerte takyn of the same vowe sofryd inestymable tormentys.

¶ Of a certen knyght that brake a bowe ¶ xxxii



Monge hem that brake her vowys y sawe a yong knyght brennyng in the myddys of fyre whome y knewe sumtyme ful wele And as y enquiryed of him why he was putte in so grete peynes. thys he tolde me. My lyfe he seyde that y leuyd was but baren and vayne and also vycyous For y was insolent and nyse in pryde and elacyon and foule and vnclene by the vyce of lecherye. not withstanding for thys y am now speyally ponyssht by cause y caste awaye fro me the sygne of the holy crosse the whyche y hadde takyn apone me in a vowe that y made to goo to the holy lond howe be yt that y toke the crosse not for deuocyon but for vayne glorie the whiche y loued to haue hadde of the lorde yat y feruyd. Trewely euery nyght y labur in going as mekyl as y maye to make an ende of that pilgremage. But what for febulnes of strenthe and contraryusnes of the wedyr and also scharpnes of the waye y am lettyd gretly that onethe y may goo at on tyme a full lytyl dayes iourney Sothely whenne the mornynge begynnyth. fleyn to me wykyd spirytys beyng wodde yn al cruelnes. and drawyn me ageyne. to the place of my peynys. where euer more al the days tyme y am gretly peynde yn fyre. Neuertheles

wyth a certen amendement of lessur dyffese thawght hyt be lytyl. And ageyne when nyghte comythe. y. am restoryd to the place where y leste laste my iourney. and so y go forth on my pylgrimage. and when the mornyng ys cumme y am drawyn ageyne and caste to peynys. And al that haue vowyd to go to the holy londe. and after dyd caste fro hem her crosse. and whent not dedyr. yn lyke wyse as y go. they be compellyd to do her pylgrymage. so yf they may haue the grace of god yn her laste ende to repente hem. as y had to repente me for brekyng of my vowe. and than by the holfum remedy of confession thys synne yat was dedly synne may be changed to a venyal synne Othyr wyse al that breke that same vowe. be put to eternalle dampnacion.

¶ Also of another knyght.

¶ Ca xxxiii



ANother knyght also the whiche welle dyde and paste to god a x yere a gon y sawe and knew there. This knyght that tyme the whyche y sawe hym had ouercome alle his grete peynys that he had sofryd before And therfore y sey he dyd wele For by that space of penans he wente wele toward the ioyes of paradise. Sothely he bare there on hys fyfte a lytyll byrddde lyke a sparhauke. Also in hys lyfe aboue alle men that were of that countreye the whiche he dwellyd in gaue gladly and lyberally to all pore pepul that came to hym hospytalyte. Trewely his wyse dide afore him almoste a xxx wyntyre after hoys dethe he leuyd continent and chaste. in a wydwardys lyfe redy and benyuolente to alle men whyls he leuyd And gretely merueylde why he yat was so honeste of leuyng and wele condycyonde in hys demening had not yette perceiuyd fully reste and ioye. Than he seyde to me that hit was not too be merueylyde. For why whenne he leuyd he mighte ofte offende in many

wyfys. fpecialy by caufe that in hys youthe and child-
hode. he was norishte and broughte vppe delycately.
and what for felishyppe and hys yowthe. was drawyn
to many noyfful thyngys of the whiche he kowde not
fully be purgyd and made clene in worldly conuerfa-
cyon. where he muſte conforme hym to the maners
and behauyng of hem yat he dwellyd amonge. Sothely
he complaynde that the hauke the whiche he bare on
hys fyfte. paynfully tare his hande with her bylle and
ſcharpe cleys This tedeufnes of payne. he ſofryd as
he feyde by cawſe that in haukyng the whiche he vſyd
alle the tyme of hys lyfe. gretely delytyd to ſee the
haukys whenne they flowe howe they toke other
byrddys. The whiche haukyng he leſte not in hys
aage. nethyr there of had any compunccon. For he
knewe not that ſeche a thing were any fynne. Many
other thingis alſo y ſawe and behylde in this firſte
place of purgatorye. e. as wele aboute hem that y
knewe, as aboute other bothe of men and women of
alle degreys and profeſſyons of the whiche eueryche
on of hem were ponyſhte in peynys innumerable. ful
ſcharpe and bytterly. as y haue ſchortely aboute ſeyde. vn-
der a certen generalyte. wherfore theſe fewe thingys ſeyde
now of many thingys. be ſufficyaunt here at this tyme.

¶ Of tho persons that he ſawe in the ſecond
place of purgatorye. ¶ Ca xxxiii



Owe of tho thingys the whiche y ſawe and
notyd in the ſecond place of purgatorye
ſum what y wylle ſchewe and declare to
yow Sothely in this ſecond place y ſawe
and knewe many mo that were ſum tyme
of myne acquaintanſe. than y dyd in any other place
fore wepyng and ſorowyng in her peynys her ſynnys
by the whiche they had brokyn owre lordys com-
maundmentys wherfore they were alyenate and made
ferre fro his famylyare knowledge.

¶ Of. iiii. bysshoppys pat y fonde there.

¶ Ca xxxv



Hre bysshoppys that y knewe wele sum tyme
 I sawe there straytely bownde wyth fyrye
 chaynys oftyn tymes. turnyng and walowyng
 ful myferabully. now yn gret fyre. and now
 yn scharpe stormys of hayle and snow and
 whyrle wyndys. and afterward yn a fowle stynkyng
 ponde of blacke watyr. Trewly they were ponyght
 dyuerfly. not fer from othyr. And on of hem was
 more bytterly torment than tothyr were and that was
 by cause he vsyd yn hys lyfe to fyttte amonge secler
 iugys. yn place and tyme of pledyng and ther yn. he
 toke a grete plesure and delyte and oftyn tymes he
 was. to many that pledyd her causis of god consciens
 a vyolent oppressur agenst ryghtewefenes. and therfore
 he compleynyd whyt an opyn mowthe that hys tonge
 contynually brende yn flamys of fyre. And as he was
 now brennyng yn fyre and now wete. And styftely fro yn
 [stiffly frozen?] yn snow and froste. and now yn a stynk-
 yng ponde. and now fowle ouerkeuryde yn fenne and
 plutte. hys tonge euermore conteynuyd yn brennyng
 fyre. The tothyr of hem othyr whyles neglygently
 brake hys chaastyte. the whyche dede specialy yn a
 byshoppe. was ouerfowle and abhomynable. and ther-
 fore was he drownde oftyn tymes yn the fowle and
 stynking ponde. that lythe betwene the gret hete and
 colde as hyt ys seyde before Sothly a fore hys dethe
 he leste the honowre and dignyte of hys byshoprye.
 and toke upon hym the meke habette of a monke. the
 whyche gretly helpyd hym. amonge othyr dedys of
 fatyffaccion. And al that so done. grete good and
 profette ther of cummyth to hem For al they specialy
 be holpyn by the meritys and prayers of the holy
 feyntys. the whiche vsid afore the same habette and
 also ben knowyn and markid to rise vppe ageyne in the
 ordyr of hem the whiche when they leuyd here vt-

wardly leste this worlde or els at her laste ende in ful deuocyon forfoke this world. The thirde of these byshopys gretly delyted in worldly worschippe and vayne glorye. For the whiche synne he was ofte tymys bore vp an hye in ful hye spyrytys of flamys of fyre. and by cause he fille fro the loue of god by seche synne vnto the coolde of worldly flowfulnes. he was lette done brenning to the greuys coolde that was on the todyr syde of the fyre. and be cause of the comyn euyl and peynys that thes thre ware in. was for the neglygens of soulys the whiche they had cure of and for the gret carke that they had of her riches and despexion of pore pepul for flatering of princys and imoderate carke of her kynnefolke. and as y may shortly conclude many thyngys in fewe wordys euerych on of hem sought after tho thingys that was to him selfe and not tho thingys that longyth to our lorde ihesu criste And the general euyll of these and many other prelatys that y sawe was the negligens of her office delectacion of worldly worschippe and dyffymulacyon of her charge. and in alle these thingys ful heuely they sorowyd by cause they mysfysd her powre that they had vndyr god to the grete hurte of hem selfe and to the perdition of her sogettys and therefore the peynys of al seche prelatys were dayly encrefysd more and more as y haue tolde before of a certen prior that what sum euer her frendys that leuyd in the worlde dyd for hem as in messys almyfde and seche other thingis by the whiche her peynys shold be lessyd dayly her greuys peynys were encrefysd for the synful leuyng of hem the whiche they dedly fauerd and brought vp in her vicys orels be cause they dyd not correcte hem in dewe forme as yt longeth to her offyce wherfore al they yat for seche causys soffrid peynys gretly douted of her saluacion and were almoste in despacion So thly ther is no thing so greuys to hem that be in peynys as the oncertente of her delyuerans and also ther ys no thing that so mekyl swagyth the peynys and sorowys of other as dothe a very hope and

feythefull truſte the wyiche they knewe and haue by oure lordys mercye to be delyueryd. and they that were certeyn to haue an ende of her peynys and were not bonde to the certente of dampnacion. yat ſame certente was to hem a ful grete ſolace and conforte For as touching the euyl and hurte of deſpacion as mekyl as y can conſider and remembre me after tho thingys that y ſawe there hyt greuyth diſeſyth and tormentyth tho ſoulys that haue hit more than al other peynys done.

¶ Of an archebyſſhoppe of canturbery

¶ Ca xxxvi



I ſawe alſo beſyde theſe aboue ſeyde a certen perſon that ſumtyme was of grete name and fame the whiche after the meke conuerſacion of monkys relygyon that he leuyd in before in the whiche he had leuid

ful deuoutely as in bodely penauns in holy medytacions and many other vertues right excellently and at the laſt he was promotyd and made archebiſhope of canturbery and primate of inglonde But alas for ſorow for trewly the more therby he grewe in the ſight of the pepul ſo mekyl he had ſal and decreſyd in the ſight of god the whiche behilde him inwardly and the ſander had endid his life yef he had not be holpe by the mercy of god and the merytys of his good leuyng afore by the whiche when he was in relygyon a monke ful wele in good purpoſe and labore acceptable to god he had pleſyd oure lorde Sothely when he was biſſhope of canturbery and alſo ſpecyaly ful excellent in conning ful lityl hede he toke to his cure. and to the goſtely helthe of the peple For he onwyſyly promoted ful onworthy perſons to benefycys of the chirche. and alſo he dredde and was aſchamyd to execute the lawe for diſpleaſing the king by hoys fauor hit ſemyd he cam to that dignite Alſo he ſtudyd and thought by a colour of ſymulacyon odyr wiſe then he ſchulde to troble hem the

whiche he knew were agensle his promoting of the byshoprye and dignite that he had In these thingys and feche other. he had gretly offendyd. Also in this he was more to be blamid and more offendyd yat he hyd and kepte close ful onprofetably the auctorite of relygyon and wysdom that he had fro hem of home he was ful excellently named and to home he might ful gretly haue profet and ho sum euer so do they be ordende to ful grete peynis. for they be a sclander to the chirche of god while they plucke not vppe and distrey the wekyd leuing and rotyd wyfys the whiche be sowyn in the hertys and conuersacion of the peple of god yat they haue cure and charge of nethir be aboute by her office to edifie and plante in her fogettyss the nobulnes and condicions of vertu and honeste no more than other that lacke bothe holynes and gode vnderstanding Neuertheles our lorde fechyth aswel of hem that had no conning in feche thingis as they shuld haue had for to be hedys of the peple as of other the whiche had connyng and vnderstonding how be it yat they had hit but barenly and turnith hit to the more tormentys and peynys of hem bothe Also for the opyn and foule onchaste leuing of prystys and clarkys bishoppis nowe a dayis ful gretly perishe be cause they correcte not so grete a synne the whiche is a ful grete iniurye and wrong to the heuynly sacramentys of holy chirche. for in thoo bleffyd sacramentys al the lyfe and helpe of crystyn peple is conteynyed the whiche as mekyl as is in hem. be not aschamyd to defoule when they be right foule and pollutyd Sothly of the negligens of denys of archedekons and of other officers mony thingis y saw the whiche y leue out to tel and how by her consenting and simulacyon and for taking gestys and mennys persons al the state of crystlyndome almooste ys ouercome and subuertyd For this ys opynly shewyd in the werkys and condicions of hem that now leuyn Also the dissolucyon and sloufulnes of feche persons yat shulde haue a zele and a loue to the peple of god requeryth and askyth eternal dampnacion

afwel to the clergy as to the laye folke and most to hem selfe and to her auctors Trewly for these thingis and many other innumerable in this wise the forseyde archebishoppe laborde in gret peynys vnder greyns complayning Sothly he was wel holpen there by the gloryus martir and archebishoppe of englonde sent thomas of canturbury home he had gotyn to him there a special patron and helper because when he went to the holy londe a pilgrymage in his lyfe tyme he hordende there an hospitalle for pilgrimmys and intytylde hit in the name of sente thomas to the gret sokyr and conforte of crystyn pylgryms. Trewely this dede y knew first in purgatory when y saw the forseyd bisskop in sore peynys but yester day y enquired therof yf hit were trew. and a certen person a religius man told me how yt was ordende and begunne Forthyr more gretly hit profet him the labur yat he had when he went on pilgrmage to ierusalem where he made yat place. Also many prystys that by the grace of god leste her vycyus leuing of onchastyte in very contricion of herte with confession of mouth when they leuyd and be cause they had not do penans sufficiently y saw hem torment in innumerable peynys Trewly then y thoughte to my selfe yat ful few prystys were ther fonde of the gret nombre yat is of hem in al the world. that had deseruyd peynis after her dethe for breking her chastyte. and to thys hit was so answard Therfor ful few ben here torment of the nombre of seche persons for onethe it is feldynne sey yat any man of hem were very penitent and contrite while they leuyd for her synnys. wherfore hit ys no doute but yat the grete multytude of hem byn vtwardly dampde Sothly in al this vifyon y saw no man that vtwardly hadd losse hope of saluacion nethir yat was in certente of eternal dampnacion. Neuertheles some yat were in greuys peynys had no knoulege when they shulde be sauyd and yat was most peynful to hem. And some that were in peynys knew a certente of her delyuerans and that was to hem a grete solace as hit ys here seyde aboue.

**A certen description of diuers kynd of synfull
peple and of her peynys.** **Ca xxxviij**



Hyt were to longe and oute of mesure yeffe y
schulde reherfe by name al tho persons
the whiche y sawe and knew there of all
condicions of all degreys and of all orders
Also yef y schulde sey or be aboute to
schew and declare synglerly the peynys and tormentys
of euery syngler cryme like as hit was schewde to me
at that tyme hit wulde be ouer teduse and weriful to
the redder therof. For ther ys no synne wretyn in
holy scripture but ther ys ordende in tho placys certen
peynis to al that be doers of hem T[he]refore y leue
oute and pas by menfleers auowtres fornicators. lyers
and forfwerers glotyners trayturs couetyse folke. proude
pepul enuyus popul. sclauderers hateful peple and a
thousand mo of this wyse to home all ys ordende ther
synglerly ful grete peynes and greuys And ho may tel
of al these thingys when they yat were good religyus
men sofred ful fore and greuys peynys only by cause
they delyted and toke a plesure of the feyernes of her
handys and longe fingers Also weyfaring men yat were
slayne of theuys in her iornay y saw hem ponyghte for
her synnys in an yefy wife Theuys also of home hit is
not to be leste oute in no wise that were for her synnys
iugit to han[g]ing in this world and were only confeste
to a priste orels opynly yatmoste helpith of her wykydnes
and euyl dedys in very trew contricion of herte and so
anon toke her dethe paciently forgeuing with herte al
her enemyes and al maner wrongys and trespassys done
to hem and alsoo her dethe in remyssyon of al her
synnys y saw al seche with a special certen worschipful-
nes put to ful soste and esy peynys Also other that
were ponyghte and hangyd lyke wyse for theste and other
mysdedys and wulde not opynly confesse her synnys in
tyme of her dethe but hoping by fraude and disceyte
of her gostely enmy the deuyl to scape harmles at that

tyme for the denying and excusing her synnys how be hit that they purpofyd in her herte to be confeste to a priste of hem afterward and to do for hem condigne penans and also vtwardly to leue hem yef they coude haue and opteyne fpace therto as they hopid and yet coude not haue hit but fchulde deye and than in the lafte ende of her lyfe mekely befought god and his holy feyntys of mercy and helpe. al feche were ful greuyfly torment in peynys for her synnys Not withftonding nethir thefe had lofte hope of mercy and forgeuenes. Neuertheles they were gyuyd in fyry feturs and hangyd vp in the myddys of fyre on gybbettis home the cruel tormentours and fyndys alto bete and brake with fcorgys and forkys and vpbrayde hem of crymys and synnys with grete fcornys and mockys.

¶ Of posynners that he sawe there. ¶ Ca xxxviii



hey that were posynners and posynyd folke and also women that hadde caste away and forsake her babys the whiche they had bore or had slayne hem or ellys by her curfyd crafte had causyd hem to be bore afore her tyme. I sawe fuche persons by full ofte betyngys and abrafyng of naylys alto toryn And also they were compellyd to drinke dyuers metals as bras and ledde multyn by fyre and medylde with full stinkinge thingys the whiche brente her inward bowels and so went greuyfly thorow hem. and when it was out hit was brought to hem to drinke ageyne. Trewly certen grete monsturs of creping bestis with horrabul and gastful harmys cleppyd seche women: and stykyd her naylys ful depe in her neckys and sydys and hauyng at her brestys fokyd her pappys with her venummys mouthe and alto gnew hem with her curfyd tethe

¶ Of vsurers also.

¶ Ca xxxix



Surers also y sawe howe they were dround in gret hepys lyke hyllys of brenning money complayning with grete sorowe and wayling by cawse they quenched not in hem when they leuyd in thys worlde the euyl flame and fynne of couetyse.

¶ Of fygtyuys oute of religion.

¶ Ca xl



Religious persons that were fygtyuys that is to sey that ranne oute of her order by the whiche they had bonde hem self to the seruice of god and after turnid ageyne to the worlde and gaue hem to wordely leu- ing. as a dogge yat turnith ageyn to his vomet so gretely they were there smyt with peynys yat y can in no wise tell nethir declare her tormentis. and onethe ful bitter repentans and confession at her laste ende sauyd feche persons otherwhile fro euerlasting damp- nacion Neuertheles her apostasye was ful long tyme and greuyfly ponyghte.

¶ Of a certen kyng of Englund

¶ Ca xli



Vt what schal y sey of a certen prynce and sum tyme king of englund yat y sawe the whyche in his lyfe was ful myghty amonge al the princys of thys world. Sothely he was on euery fyde pressyd and peynynd. that a man myght sey of hem as seint iohan the euange- lyfte seythe yn hys apocalyps thys wyse *Quantum se dilatauit. et in delicijs fuit. tantum datur ei tormentum et luctum.* That ys to sey how mekyl he dydde extend and magnifyde hem selfe and was in onlesful lustys and

delytys. so mekyl geue ye to hym torment and heuynes. how ys that may concede yn mynde what gret peynys al hys body and lymmys were smytte wythe He fate apon an horse. that blewe owte of her mowthe and nose a flame blacke as pycche. medylde whyt a smoke and stench of helle. yn to the greuys torment of hym that fate aboue. the whyche was armyd at al pecys as he schulde haue gone to batelle Trewly the armyr that he were. was to hym intollerabul peyne for they were as bryght brennyng yirne ys when hyt ys betyn whyt hamers and smytyth owte fyry sparclys by the whyche he was wyth ynforthe al to brende and whyt owte forthe the same armyr brende yn ful gret hete. and ladyd hym that ware hym wyth ful fore borhtyn. Also as tochyng hys helme hys shylde. and hys haburgyn. and hys legge harnes y leue owte. for by the brennyng hete and peyse of hem al. howe mekyl he was peynyd no man can telle Sothely he wulde haue geuyn alle the world yf hit might haue be so that he might haue be delyueryd fro on spurre with the whiche he was compellid to stere his wrechid hors to renne wherby oftyn times he fylle down hedlong Also the sadyle yat he fate in was stekyd thorow on bothe the fydys with fyrye brochys and naylis the which was a gasteful sight for any man to beholde. and the maw and inwarde bowels of him yat fate in the sadelle were fore smyt thorow by the scharpnes of tho brochys and naylys. and this cruelly was he ponyghte for the onrightful scheduling of mennys blode and for the foule synne of auowtrye yat he vsyd In thys too thingys he dedly offendyd ofte tymys and tho cruel tormentours wykyd fyndis ful gretly with derisions and scornys vpbraydyd him because he wuld be auengid on men yat flew his ventryas harte and hynde boocke and do and seche other the whiche by the law of kinde ought to be slayne to euery man and therefore sum of hem he putte to dethe or els cruelly wulde mayme him. and for al thys he dyd neuer but lytyl penance as long as he leuyd Also ful myferably he complaynde yat nethir his sonnys nethir his frendys the whiche he lefte alyue and to home he had

gotyn mekyl temporal godys dyd or schewyd for him any thing after his deth for his helpe and releuyng No thing he seyde my sonnys and frendys haue done for me in these peynys Alas lo y haue losse alle my labur and besynes that y haue done ydylly to make myne heiers riche and mighty Alas for the false and deceuabul flatering of pepul and now what haue they brought or done for me vnhappy to home y gate and gedirde so mekyl trefur and riches and to whome y gaue so many rentys and possessions and for home so gretly y offendyd god while y leuyd and now y am dedde non of hem doyth any thing for me Trewly y saw him sumwhat esyd and releuyd of his peynys only by the prayers of religious men. to home in his life for god he was full benyuolent oftyn tymes. and therby y vndirstode specyally that he hopyd to be sauyd. Forthermore besyde al these thingys aboue seyde ful greuyfly he sorowyd and was peynde. for by cause he oppressyd diuers tymes the pepul with ondue taxys.

¶ Of a bysshoppe yat was there in peynys and yet god shewid miraclys for him after his dethe.

¶ Ca xlii



Owe as y remembre a iiii yere agon a certen bisshoppe was chose to be an archebysshope but he was than hastily preuente of dethe and so disceste and leste bothe Trewly this bysshoppe was inwardly in his leuing ful wele disposyd and religyusly. for he was pure and deuoute in herte and clene of body that by the vse and weryng of a scharpe herre and other dyuers penauns: tamyd wele his owne flesche. He conformyd hys face and chere as hit femyd mekyl after the behauing of secler pepul. and to eschue and refuse the fauer of vayne glorye the whiche is euer prouyd an enemy to vertu he shewid alwey in wordys and countenans gladnes and iocundnes when he was withinforth contrite in herte and in his affeccions Also his bissshop vyfd as it is seyde before to ponyssh as wel his dayly fautys by

the whiche in grete curys and harde thingys he had offendyd as he dyd other fynnyes the whyche he had done in hys yong age by dyuers chastmentys and ofte wepyngs. Also in hys office of bysshoppery. he had offendyd greuyfly in many thingys by hys neglygens as other bysshoppys dyd of home y haue made mencyon aboue. Of this Bysshoppe y harde nowe opynly by the feyng of many folke. that by hym myraclys were schewed and done after hys dethe on seke pepull and febull. And I suppose hyt ys trouthe that oure lord dyd worfchype hys seruante with seche benefettys to geue other example and vndyrstondyng. that he herde and clene leuyng the whyche he leuyd ynwardly. plesyd owre lord ful wele. the whyche beholdyth only mennys hertys. Sothely yet fownde y hem yn peynys remanyng to hym wythowtyn dowte. ful grete mede and rewardys yn the euerlasting blyffe of heuene And he that beleuythe not them the whyche byn yn the peynys of purgatory. sum tyme to doo myraclys yn thys world. let hem rede the iiii boke of the dialoge of seynt gregory. and ther he schal see fullyr an example of thys thyng. schewyd and done at Rome of an holy man yat was callyd pascasius a decon.

¶ Of a certen abbotte.

¶ Ca xliij



Certen abbot that was wele and religious dysposyd and a man of gret sobirnes deyde a x yere a goo. the whyche bequethyd at hys laste ende to one of hys bretheren mekyl mony for to dele to the powre folke for the helpe of his fowle. Thenne this monke wyfyly and deuoutely fulfilled the abbottys wille and gaue alle that money to the pore pepul and nedy And where he knewe any yat were colde and hungry or smytte with fekenes and were bore of honeste folke and wele condicyonde and were fallyn to pouerte wherby they had not to bye her leuyng. and to begge they were aschamyd to seche he wulde opyn hys hand after his powre and releue hem with mete and drynke schoys and clothys Also to ancrys and to wedowys to

wolde folke and to powre scolers he gaue mekyl commaunding hem al to praye deuoutely for the foule of him for whome that money was geuyn And also they dyd ful spedly And whenne this trewe and feythfull monke had geuyn to pore peple alle that was be takyn hym he fylle in to sekenes / by the whyche long tyme he was wele prouyd and purgyd and dysceste a foure yere a goe and made a bleffyd ende. And bothe the forseyde abbotte and the monke y fonde there in purgatorye Trewely the abbot was holdyn yette in scharpe peynys and moſte by cauſe that ful carnaly and ouer mekyl he louyd hys kynnys folke and also was to hem ouer large in geftys of the goodys of hys monaſterye and ſpende on hem mekyl more than was conuenient to do. Playnly that ſame vyſe that ys to ſeye carnalle loue to kynred more thanne ryght requyryth. full fore greuyth al moſte alle maner of peple that were profeſte to holy relygyon in her lyfe. and alſo al them that were dyſpenſours of holy chirche goodys as byſſhopys byn and ſuche other the whyche ſpende hem probably in other vyſys than they ſchulde. And as y geſe of hem them whiche waſtyn the godys of the holy chyrche wherby they were made ryche in dyſſolucyon of clothyng in voluptuous metys and pompys of the world ſo ſchalle they that vſyn ſcarſly to her nede the godys that they haue though no thing of hyt be ſpende in vanyte. ful ſtraytely geue acomtys of ſuche godys as they haue and kepe and remeynyth aboue her yede Sothely they ſchuld fiſt geue of here goodys more largely to the pore pepulle of her pariſhonſe and afterward by diſcrecyon helpe her faders and moders as they nede alle ſuperfluyte putte aſyde and alſo releue other pore folke and ſo deſerue mede of god withoute any offeſe. For ther in purgatorye y knewe fiſt this rewle ordende to byſſhopys and abbottys perſons and vicars of the chirche the whyche can not be brokyn withoute grete vengns. And yere y ſawe theſe thyngys ſo ordend. full ſer y thought odyr wyſe of hem. For y knewe afore that the maners and condycyons of ſeche prelatys were ferre fro hyt and odyr wyſe demenyd And alle that kepe and fulfille

this lawe and ordenans as ryght and reason requyryth schalle so be rewardyd of god for hem as they hadde geuyn alle fuche godys of her owne propre patrymonye. Therfore thys Abbot afore seyde among fore and greuys peynys and tormentys haftyd hym toward the reste of paradyse. And as he sawe and behylde the forseyde monke hys brother the whiche was there in a certen parte besyde remouyd fro the greuys peynys and tormentys that were there. and ful lyghtly peynde in comparyson of hym bowde hym selfe oftyn tymes to the same monke and thankyd hym with bothe hys handys for the grete charyte that he schewyd for hym in the dystribucyon and delyng of the forseyde money that he delyueryd to hym And the monke schewyd hym selfe to the abbot that behylde hym ful gracyous of fyghte and gladsum of chere For he was right feyre and sembly in whyte clothyng thawghe they were refferste and had on hem a few spottys And whenne y sawe thys y merueyled in my selfe. Thenne sente Nycolas yat hylde me by the hand tolde me this of hym. Knowyst this monke that thou seyest. he seruyd and pleasyd god ful wele in hys lyfe wyth grete clenness of herte and chastyte of bodye. and mekyl euyl the whiche schulde haue be done in the place where he was he lettyd and was agenste hyt. For he was feruent in zeale of ryghtwyfnes and hatyng euyl of herte wherfore many reprobous oftyn tymes pacyently he soffryd for the defense and honeste of his religion and specyally of hem the whiche ware the habet of religyon apon hem for that entent that they myght dystroye the vertuous leuing and conuersacion of relygyon ful besyly seruyng not her spiryte but the wrechidnes of her flesh and the worlde in the monasteriis of spyritual and gostely leuing. And alas for sorow for now by seche persons the speccial worschyppe and honoure that holy chirche was of before is almost brought to nought whyle the muitytude of carnal and worldly men encrefyn aboue noubre. home the fewnes of spyrytuall men soffryn chesying rather to dyffymyllle and not to knowe her euyl and so to reste hem selfe than by her blamyng and resyst-

ing ftere and moue agenfte hem the wrathe and trow-
bullus haftynes of fuche euyl dyfpofyd perfons And
thaught they foo do yette they can not be fewer fro the
fpyes and fraudys of hem And as fum tyme yfmael
that was bore carnaly purfewyd yfaac that was bore
fpirytualy that ys to feye by a fpirytual promyfe of
almighty god. lyke wyfe hyt is now. For carnal folke
ben ful greuys to fpirytuall pepul. be caufe they can
not peruerte hem to her frawardnes Also many ther
byn that gretely hyt ys to forowe the whyche in her
leuyng begunne fpirytualy. but by proceffe of tyme
owther they be ouercumme by onftabulnes or els ben
dyfceyuyd by fympylnes. and alfo they falle done fro
her purpofe and begynnyng vnto the myferabul and
wrechyd corrupcyon and flowfulnes of this world. en-
tyfyd and drawyn by the examplys and counceleys of
euyl dyfpofyd perfons. Trewly thefe grete hirtys of
relygyous leuyng the whyche before in the tyme of
faders. ful nobly flowryd and fchone as an heuynly
lyght. ful gretely beholdyth the Prelatys of holy chyrche
in thys dayes. that knowen thys and despyfen hyt. in
fo mekyl that they vndyrftonde not hem felfe. that hyt
ys fo wyth hem They knewe veryly what thyng they
be cum to. but they what thinge they fchulde haue
cum to. becaufe yat they be cum to the lufte and ple-
fure of thys world but they fchulde haue cum to the
folowing of cryftys pouerte. and to the karke and dily-
gente kepyng of her cure. that ys the pepul of god
commytted to hem. And therfore that they feche and
that they care. For that they be cum to and that they
haue. The pepul of god they fede not but diftroye
and hem perauenture that they haue turnyd fro ryght-
wyfnes they fleyn fpirytuallly and lefyn. for her con-
formyng to hem not fhewyng hem felfe faders and
paftors. but woluyys and theuys. Trewely the promot-
yng of fuche perfons kyngys and byffhoppys and other
grete men procuron and gete. and her fogettys ful
mekyl loke ther aftur not beyng rectoris and faders.
but peruerfours and destroyers of her fowlys the whiche
thynkyn that alle thyng that ys vnder hem that lykyth.

ys leuefulle. why by the rightwes iugemente of god byn remys trowbuld and chyrchys confowndyd and the state of erthely folke vtwardly subuertyd And for seche demenyng they be acurfyd of god the whyche schulde be deuowt and meke intercessours to god bothe for hym that byn a lyue. and for hym that byn dede by hoys meritys and prayers. specially the welfare of al crystyn-dome myght be preferuyd and encrefyd and al euyl fer put away fro the pepul of god And whyle sent Nycholas complaynyd of seche thynghes and of many othyr yn thys wyse. and remembryd also some thyngys that were of grete commendacyon and laude of certen persons. the whyche yn her tyme stode ful manly yn seche perels. and strenthyd othyr so to doo y saw ful many on euery fyde me the whyche y knewe be fore fore holdyn yn ful greuys peynys and tormentys Trewly y lokyd most apou hem that y knew a lytyl be fore and louyd ryght specially.

¶ Of an abasse also.

¶ Ca xliiij



OF the whiche a certen worschipful abbas was ther that blessedly paste thys same yere owte fro thys world tawarde the euerlastyng lyfe and ioys of heuyn. Sothely sche tolde me many thyngys bothe of her state that sche was paste and of her state that sche was yn. also sche seyde many thingys to me the whyche y schulde telle to her owne naturale sisters that were vnder de tytyl of virgynyte amonge othyr holy virgenis yn the same monasterye. that sche was abbas of by some certen tokyns of the whyche some y wolde telle that schulde be to the herers of hem ful graciys and good but that sche bade me telle hyt to no nothyr. saue to hem that sche commawndyd me Sche seyde also that sche hathe resceuyd mekyl releuyng and helpe of her peynys by the deuowte prayers and psalmys of her systers the seruantis of god tho home be fore sche was a spiritual modere. And sche commawndyd me to thanke hem for mony good dedys the whyche they haue done for her and

for the sofragys of messys and othyr holy prayers that they haue gotyn for her as they myghte of certen religious persons. And more ouer they haue made and ordende to be offerd to oure lord dayly withoute any cefyng for me messys and other deuoute prayers And therfore lete him knowe withouten doute that they schalle haue therfore ful grete mede and y also haue scapyd ful scarpe peynys. And yf they perseuere as they haue begunne. sone y hope to scape the remnande of my peynys. Sche tolde my also that gretely hyt helped her that before she was made abbas sche schewyd and behauyd her selfe with grete compassyon ful mekely to some of her systers that were fore vexed wyth grete sekenesse or temptacyon and ful ofte dyd alle maner of seruyce deuowtely that were right foule and abiecte in the monastrye.

¶ Of. ii. yonge nonnys that were lepers ¶ xlv



Here were sche seyde on a tyme in owre place. ii. yonge vyrgyns the whiche were ful fore infecte with the grete plage of lepur. And for asmoche that in many placys of her bodyes. the flesche was falle downe to the bonys and the skynne aboue. oftyn tymes horribly blyster owte of bleynys. And alle my systers of owre monastrye lothyd alle moste. to see or vyfyte hem or to toche hem but to me me thought and femyd full swete. to haue and opteyne hem yn my lappe or holde hem in my harmys. and forthermore alsoo to wesse hem in bathys. and also to wpe her sores wyth my fleuys. and they ful wele and gladly sofryd that plage of lepur and tankyde god of that chastement and dyssese And so delytyd hem yn hyt as they had refceyued of hym gracios gyftys of diuers ornamentys And where alytyl whyle agon. they were peynynd yn the worlde by a longe martyrdome. now ful blessydly they folowyn the heuenly lambe her spowse ihesu cryste wyhtowtyn any spotte wher sum euer he goo. And for they pety and charyte that y had and schewyd to hem

yn her nede y haue euermore had yn al my peynys. a swyfte refreschyng and releuyng of helpe. Also many othyr thyngys the same abbas tolde me amonge the whyche sƿche complaynyd that for on thyng that she dyd she had sofryd fore peynys and that was by cause. neglygently sƿche leste a certen chylde a yonge scoler. that was destitute of al hys frendys. and was comytted to her of a certen byshoppe for to be browght vppe. and therfore the chylde leuyd longe tyme in grete dyscomforte and heuynes. Also y saw and knew sum of her systers that were noonys of her monastery ther yn that place of purgatory yn lyght peynys.

¶ Of a knyghte that synnyd yn symony ¶ Ca. xlii



Certen knyght that was patron of a chyrche folde on a tyme a personage to a certen clerke for. xxvij. marke. Sothely afterwarde he repente hym of that dede. and for the fatisfaccion of so grete a synne he toke the crosse to go the holy londe. and to vyset owre lordys scepulcur yef he myghte. and for hys offensys there to aske god forgeuenes and mercy. Trewly that tyme. the hethyn folke had put thens crystin pepul and so occupied the holy londe. Then were cristen pepul gedyrde of al coostys of the worlde to fyghte agenste hem. and to dryue hem away and so thys knyghte yoynde hym selfe to goo amonge hem. And afterwarde he was smytte wyth sekenes. and endyd his lyfe yn that journey. Sothly y fownde thys knyghte there yet yn mene peynys. And he tolde me that for the synne of symony that he dyd. as hyt ys a fore feyde he had sofrydful greuys peynys and gret. And more ouer he feyde. yf y had not be preuent by the mercy of god to repente me ful fore afore my dethe for that synne of symony yn no wyse schulde haue scape eternal dampnacyon. And the labur of the pylgrymmage that y toke for god tawarde the holy londe. gretly cfyd me of thoo peynys. that were due for the same synne. Also hit was grawntyd me by the goodnes of god that y

ſchulde fende to her that was my wyfe. by a feyth-
 ful clerke warnyd yn hys flepe of me. that ſche
 ſchulde orden to be ſeyde for me. v. tricennarijs of
 meſſys wyth the offycys of *placebo* and *dirige* as the
 chirche had ordende for hem that byn dede and of
 ſeche pryſtys that were of honeſte and chaſte lyuyng.
 of the whyche. ſome y tolde by name. Than ſche
 made theſe meſſis wyth othyr thyngys a fore ſeyde. to
 be trewly done for hym. and aſtyrwarde ſche rewardyd
 hem as they were worthy by the whyche he ſeyde
 hys peynys were ful gretly abatyd. For a bowte
 the begynnyng after my dethe oſtyn tymes y was
 compellyd dayly to deuoure tho penſys hoote and
 brennyng that y had takyn of the pryſte and per-
 ſon afore ſeyd. And nowe by the mercy of god y am
 delyueryd fro that grete tormente. and that was moſte
 for the ſuffragiis the whiche was done for me. And
 yette y am conſtrayned ful fore to ſofyr the ſcarpnes of
 colde. by cauſe whenne y leuyd y had not compaſ-
 ſyon on powre and nedeful people that were clothles
 and coolde. And oſtyn tymes whenne y gaue hem
 mete and drynke y wuld be ryght wele warre by the
 vyce of hardnes to ſpende no money apou hem.
 Thanne ſeyde y to hym. what and there were done
 yet ageyne meſſys for you ſchuld ye not trowe ye
 reſceyue perſetly reſte. Thanne he ſeyde. yys and
 there were done for me. vii. tricennariis with the offi-
 cys longyng to hem this ys *placebo* and *dirige*. y hope that
 anone as they were done for me. y ſchuld be delyueryd
 fro peynys to euerlaſtyng reſte. Here nowe hyt ys to
 be vnderſtonde that thys fame knyght after his deth
 as y knowe hyt nowe withoute any doute. apperyd in
 a vyſyon to the ſame clarke afore ſeyd. and aſſygned
 hym. v. ful chaſte pryſtys and choſyn by name. that
 ſchuld ſeye theſe meſſys and other thingys lyke as hyt
 ys ſeyde aboue. Hoys perſons and namys and the
 placys of her dwellynges the whyche dylygentely he
 expreſſyd were to hym ſelfe while he leuyd in hys bodye.
 and to y clarke that he apperyd to. and alſo to hys
 wyfe that dydde for hym vtwardly onknowen.

¶ Of a certen yonge monke that somme tyme in
hys dayes was sexten of the chyrche. ¶ Ca xlviij



Certen yonge man a monke that somme tyme y had feyne the whiche in many thyngys behauyd hym relygyously and he was also sexten of the chyrche where he dwellyd. Sothely there were in thys fame chyrche. iiii. or. iiii. ymagys of our bleffyd lady sent marye hauyng in her lappys the ymage of oure sauour ihesu cryste yn fourme of a lytyl babe and they were sette at euery auter on right wele peynted and feyre arayed wyth golde and diuers other colours. the whyche schewyd to the people that behylde hym grete deuocyon. And before euery ymage hynge a lampe. the whyche after the custome of that fame chyrche. were wonte to be lyghted at euery pryncypale feste thorowe alle the yere. bothe by nyghte and by daye enduryng fro the first ensonge vnto the second ensonge afore the forfeyde ymagys of owre bleffyd lady seynte Marye. And alsoo thylke lampys lyghtnyd alle the chyrche abowte. Trewely hyt happonde apon a tyme in the forfeyde Sextenys dayes. that grete scarcnesse of oyle was in that countreye that fame tyme. and also there was no man that there had any oyle thanne to felle. and feldyn hyt was that any stranger at that sesyn putte forthe any fuche chafer for to felle. where fore the forfeyde sexten. by cause he wysle not. where he myght gete oyle for necessary vsys the mene whyle he withdrew the lyghte fro the forfeyde lampys. as hym thoughte he myghte lesfully doo how be hyt that he had some yn store. but he drede lest he wolde not suffice tyl he hade more. so that on ascensyon day and wythffonday he put no lyght to hym. the whiche yn these fesslis specialy were wonte to brenne But he went not onponyshte. Sothely the thyrde day yn whytffon weke when he was seyen yn al thyngys ryght hole and sownde fodenly he was smyte wyth a ful scharpe axces. and so a vexid ther of that he was madde and owte of hys mynde and on thewysday the nexte weke afir he

dyde And on faterday by fore hys dethe. when he was almoſte at hys laſte ende. he ſaw yn a uyſyon the quene of heuyn owre bleſſyd lady ſent mary. ſtondyng on a grice of a certen wyndyng ſteyer yn the chyrche that was by on of the fame ymagys of owre bleſſyd lady aforeſeyde And when he ſaw her he cryde to her remembryng hys ſekenes and perelle and ſeyde. O holy and bleſſyd mary. haue mercy on me. Than ſche andſwerde hym ſeharply bothe yn worde and yn chere ſeyng thys wyſe. Thow haſte take fro me the worſhypp of my lyghte yn erthe. and y ſchal ageyn take fro the the lyghte of thys preſent lyfe. Sothely whenne he herde and vnderſtoode this thretyng he was fore aferd and abaffhid and no merueille. and caſte hym ſelfe done at her fete with grete wepyng and forowyng and aſkyng for[g]euenes of hys treſpas and promyſed amendement Thenne oure bleſſyd lady hoys thretyng ys wonte to be of merceye mekely behylde hym and made a ſigne with her hand ſchewyng hym the grice that ſche ſtoode upon and ſeyde. Sytte done here Thanne he begunne as hym thoughte to fyttre done ful fore aferd at her fete. whenne ſche ſodenly vanyſhte away. And whenne he was cumme to hym ſelfe ageyne callyd for hys bretheren and tolde hym thys vyſyon that he had ſeyne and prayde hem and alſo bade hem with grete inſtaunce and wothys that the nexte nyghte with the daye folow- yng. the lampys afore ſeyd ſchuld be lyghtynde and brenne. as the cuſtome was before Alſo he made a vowe that and he myght haue hys helthe ageyne he wold contynally kepe forthe and encreſe the forſeyde lampys to worſchyppe and lawde of the glorious vyr- gyn and moder of god oure bleſſyd Lady ſeynt marye. But he cowde not calle ageyne the worde and ſentence that ſche ſeyde to hym And ſo he dyde the tewſday after trynYTE ſonday and as for the reſtoryng of the forſeyde lampys ſome ſatyſſaccyon he dydde for his offeſſe and treſpas. Trewly yette hethir to was he holdyn in peynys and tormentys bycauſe often tymes he had offendyd in kepyng of hys relygyon and in ſey- ing of dyuine ſeruyce And alſo he was lyght of be-

hauyng and ondyfcrete as in etyng and drynkyng.
lawghyng fpekyng. iapyng and in many other mo.

¶ Of a certen clerke that leuyn holyly ¶ Ca. xliiij



Orthermore a certen clerke that paste oute
of thys world in hys yowthe y sawe there
in the same place the whyche by the in-
spyracyon of the holy goste bothe in
connyng of dyuynyte as in other lyberals
facultees passyd al moſte alle other that were hys
felawys. Sothely he was there peynde in a light and
amene wyſe gladly goyng forthe by the testimony and
witnes of a goode conſciens that he had toward the
ioys and reſte of paradyſe Trewely he was ful wele
diſpoſyd of maners and condicions and ſtudeyng in
ſcolys pure of chaſtyte and benyuolente in charyte
with other geſtys of grace by the whyche he pleaſyd
oure lord ful wele. Alſo he had gotyn to hym ſpecy-
aly the loue of the moſte gloryus vyrgyne the modyr
of god oure bleſſyd lady ſent marye home he ſeruyd ful
deuoutely in hys lyfe and ful oſtyn tymes wachyd longe
in prayers before her auter with a ful meke ſpyryte and
a contryte herte and for her loue gave to pore pepul
mekyl almys wherfore withoutyn doute thys remaynyd
to hym of the ſame bleſſyd lady in heuyn euerlaſtyng
ioye and grete mede And for the houre of hys paſſ-
yng oute of thys world he had reſceyued mekyl
refreſhyng and by her contynual ſolace and helpe was
mercyfully alſo in hys peynys ſokyrde and conſorted
Sothely whenne he was ſchewyd to me he was ſum
what dyſſeſyd and peynynd only by the intemperans of
the eyre as in coolde and in hete Then y enquiryed
and he had ſofrid any other peynys afore. And hyt was
tolde me that he had ſofryd other whyles amonge the
peynfull hete of thirſte. and that was becauſe whenne
he abowndyd in temporal goodys he was more harder to
the pore pepul than he ſchulde haue be. or ryghte wolde
And trewely he had gret compaſſyon of hem. and
mekyl he dyd in hys lyfe to helpe and releue hem.

But neuertheles oftyn tymes he was wery of hem. and specyaly after that he was waxin rycher in so mekyl that before when he was powrer and had not so mekyl he was more lyberale to powre folke than he was after whenne hys goodys were encresyd And therefore full fore hyt ys to drede howe streytely they shulde geue acomtys of her dispensacyon that haue resceyued benefytys and ryches of the chyrche. owre lord yhesus seyyng thys wyfe yn the gospel. *Cui plus committitur ab eo plus exigitur* that ys to sey To home more ys commytid or be takyn. of hym more shal be askyd Now sothly by cause whe haue here trewly wretyn yn wordes mony thynges that we fownde and saw yn placys of peynys let vs here ende owre narracion of hem And astirward as god wyl geue vs grace we wyl afaye to telle and declare some thyngys that we saw of the conforte and gladnes of the bleffyd fowlys the whyche restyd hem yoyfully yn the ful mery and yocunde place of paradyse.

¶ Also of paradyse and of the multitude of pepul that he sawe and founde there. ¶ Ca xlix



Owe of the solace and conforte of the bleffyd fowlys that byn scapyd her peynys and be at reste and of her euerlastyng ioys. sum what y wille tel you as y can and may For no man may sufficiently And whenne we were paste and gonne these thre placys of peynys as hyt ys aboue seyde and had beholde the grete peynys and dyuers tormentys of synnarys. we wente forthe farthir And as we wente farther. there begunne to appere a lytyl and a lytyl more and more a full feire lyghte vnto vs and with al brake oute a ful plesaunte swete sauyr And anone after we cam to a fylde the which was full of alle maner of feyre and plesaunte flowrys that gaue to vs an oncredyble and inestymable conforte of ioye and plesure Sothely in thys fylde we sawe and founde infynyte thousandys of fowlys ful iocunde and merye in a ful swete reste after her

penauns and after her purgacyon. And hem that we founde firſte in the begynnyng of that ſilde had apon hem white clothyng. but hyt was not very bryght nethyr wele ſchynnyng. Notwithſtondyng they had no ſpote of blacknes or of any other onclennes on hem as hyt ſemyd. ſawe thys as y ſeyd before they were not very bryght ſchynnyng whyte. Trewely amonge theſe many y knewe the whyche ſum tyme y ſawe and knewe ful wele whenne they leuyd in thys world. Of the whyche ſhortely ſum what y wyll telle yow and of other y purpoſe to ceſſe.

¶ Of a certen abbas the whyche he ſawe and knewe there alſo. ¶ Ca. l.



Here in thys place was a certen abbas that was of worſchipful conuerſacyon. the whyche y knewe whenne y was a chylde. and ſche dyed a xiiii yere agone. Sothely ſche had grete ſeruour and zele to chaſtyte. and to alle other honeſte Alſo ſche was wyſe and warre and deuowte in kepyng her ſiſters. to whome ſche was commytted Thys abbas y ſawe amonge them that were in the begynnyng of that ioiful place. For ſche was but as newe cum thedur fro her peynys. and ſche had apon her clene clothyng but not verey whyte ſchynnyng. And ſche ſemyd by her chere and dyſpoſycyon as ſche had be longe tyme ſicke or diſſeyd and had cumme late fro bathys. I paſſe by here to tel of ſomme lyghte thyngys for the whyche ſche had ſofryd ryghte ſcarpe peynys. Sothely ſche had not ouer-cumme in her leuyng the vyce and mocyon of vayne glorie. amonge the merytys of vertu and commendacyon of flatryng and of other thyngis innumerabulle y paſſe by. in the whyche the febull ignoraunce of good pepul often tymes offendythe Trewely ſche told me that ſche had ſofryd peynys ſpecyaly by cauſe ſche louyd her kynnys folke ouermekyl carnaly. and to hem gaue mekyl goodys of the place that ſche had rule of. whenne ſomme of her ſyſters to home ſche was a ſpyrytuall moder lackyd ſum tymes ſuche thyngys as

longed to her leuyng and clothyng. And whenne y harde thys of her. gretely y meruelyde. For y knowe not onethe any prelate in thys dayes. that vsyd so grete scarfnes to her kynnys folke as sche me femyd dydde to her cosynis. And as tochyng superfluyte as fer as y knew. onethe sche gaue any tyme to hem that were of her kynne ther necessarijs. Also her neuelys and necys. and othyr that were of her kynne she cowpulde hem not to carnal matrymony. but be toke hem to religyon for to serue god. And so sterne sche behauyd her yn wordys and yn chere. to hem specialy. that when sche was seyne to othyr strangers frendely and yefely. sche was only to her cosynis ryghte gastful and on mylde. Also sche vsyd to enquire ther sawtys ful warly. and when perauenture sche myghte fynde hem sawtye. ful bytturly therfor sche wolde hem ponysh. Also sche wolde haue the honeste of maners. and the clenness of chastyte obseruyd and kepte. of al seruantys and persons that sche hade longyng to the monasterye. but mooste of hem yat were of her kynne. And ther was no brothyr ne syfter that sche vsyd to fauer. as dydde othyr that were not of her kynne. And when y had seyde thys to her. and also that sche had browghte forthe many that y knewe to kepe deuowtly her purpose and habet of relygyon that they had takyn apon hem thys wyse the same abbas seide to me ageyne. Sothe hyt ys sche seyde as ye fey. But neuertheles for the carnal affeccyon and loue. that y had ynwardely to my frendys when y was bownde to the due gostely leuyng of religion. as wele by the reson of my professyon. as by the office that y bare. y kowde fynde non excuse. be fore the streyte iugement of god yn the whyche y was examynde to the vtturmafte poynte of my leuyng. And mooste by cause that occasyon of gruggyng. and example of ouermekyl besynes grewe to my systers, by my sawte and negligens for the carke and besynes that they had to her frendys Trewly y schulde rathyr haue be warre and takyn hede of the hurte of her sowlis of home y had cure and charge. than the superfluyteis and prouysyon of wordly goodys

to my frendys the whyche y leste onys wyth the worlde for god. And when thys worschippful abbas had tolde me thys and many othyr thyngys also. we wente forthe farther yn to the same ioyful fylde.

¶ Of a certen prior that leuyd deuowtly and dyed holyly. ¶ Ca li



Saw and knew also yn thys ioyful place a certen worshipful person yat was a prior of a monasterye the whyche dyed a. iij yere agonne Trewly y saw hym ful bleffydly amonge ye holy spiritys and bleffyd feyntys yn a ioyful reste. exempte and delyueryd frome al peynys. gladsum and mery of yat place yat he was yn but mekyl more gladder and that yncomparable for the certen bydyng that he boode. to haue the sight of god. And he bare euermore whyle he leuyd in thys world the habet of a monke bothe on his body and in hys herte fro the tyme of hys chyldehode on to hys oolde aage and to hys laste ende. Also he kepeth and hydde the floure of hys vyrgynite in the bosum of mekenes and he cowpuld to hem ful fuerly the vertu of pacyens. Trewely he vsyd gret abstynence and longe wacchyng. and bothe too he ouercome by holy deuocyon. And whenne necessitye compellyd hym to be aboute werkys of charyte as hys office requyred for the tyme. he wulde euer amonge be seying some salmys or other deuowte prayers to god. No man had more compassyon to hem that were in temptacyon than he. ne no man was more deuowtur and besyur in seruyce to seke men / than he. Also he neuer denyed hem her petycyons and askynges that were dyffesyd al only of tho thyngis that myghte be hadde. And for to helpe hem that were in heuynes. a becke of warnyng was suffycient. And whenne he was of seche holy leuyng and conuersacyon. and also laborde cont[i]nualy mony yerys before hys dethe. in grete wekenes of bodye so that by hys febulnes and diffese he had vtwardly loste the sight of on of his yes a too yere before his obite

when other lymmys of his body faylde him for dyuers other dyffesis. and not withstanding alle thys yette wolde he neuer be fro the couent ne fro the quere ne fro the comyn table of the frayter where he was more fedde of the refeccyon of his brethyrne. than of hys owne Sothely aftyr hys yonge age. he vtwardly absteynide hym fro flesche metys neuertheles he wolde to his brethirne yat wer sickelew and febul besyly and deuowtly profer hem flesche metys for her recoueryng And at the laste he fyl yn to a sekenes yat ys called diffenteria And when he was al moste browghte to hys ende. he toke hys gostely conforte and focur the holy and bleffyd fakyrmment of owre lordys precius body and blode with hys laste anoyntyng. and so bode al moste. x. days with owte any mete intendyng only the benefitys of god and the exhortacion of hys brethyrne Trewly the nyghte before the day yat he paste to god abowte the owre of diuynе seruyce. he saw owre lord ihesu and owre bleffyd lady seynt mary cummyng to hym. and with a ful meke fygne they made a tokyn to hym that he schulde folow hem. and anon aftyr callyd for hys brethirne. and declaryd to hem the visyon that he had seyne. and tolde hem before. and yat with a ful glade herte yat he schulde passe hens on the morow nexte. and so he dydde Longe hyt were yef y schulde telle and remembre all thyng that he seyde before hys ende. how he commendyd hym felse and hys brethirne to god. and exhortyd hem to contynew yn good leuyng. hoys wordys and exhortacion was not of man. but of the holy gooste that spake yn hym Sothly then on the morow aftyr abowt the howr of tyrse lying yn aghys and yn herre when he had seyde the seruice of the day. and of the holy trinite. and of owre bleffyd lady. the whyche he vsyd euermore of a childe and when he had herde deuowtly the passion of owre lorde after the .iiii. euangelystys. and other falmys with grete compunccyon of herte betwhene the swete kyssyngys of oure lordys croffe and the salutacions of oure bleffyd lady. bleffyng hys brethyrne deuoutely expyrvd. Therefore thys worschyfful fader. wyth home

fro my ryghte yonge aage y was ful wele acquentyd anon as y sawe hym deuoutely y grete hym and he grete me ageyne ful mekely and tolde me many thyngys.

¶ Of a certen yonge monke there of his Ca lli



Othely thys worschipful fader and Prior schewyd to me ther also a certen adolescence a yonge man the whyche in hys chyldehode with gret feruent deuocyon entryd in to relygyon and was a monke in the same place and monasterye yat thys worschypful fader aforeseyde was prior of. and there he leuyd a good whyle but no longe tyme. for he was preuent hastily and sone of dethe and so blesydly he passyd out of this worlde Trewly y neuer saw hym in body Neuertheles often y haue harde the bretheren of the same place tel of his pure and innocent leuing and also of hys holy passing many thingys Then seyde the forseyde prior to me of hym This ys my sonne he seyde of home often tymes thou haste herde. he was my felowe when y leuyd in the worlde in holy leuing and deuocyon. he ys now also my felowe going to heuyn. and schalle be an euyne heyre with me eternaly in euerlasting ioye and blysse and the same yong monke also tolde opynly to hys brethirne before his dethe the howre of hys passyng. And also heuynly melody was harde at hys passyng as many can telle that were ther in the monasterie the same tyme Treuly the forseyde prior. what for diuers negligencys of hys owne doying and for othyr diuers sawtys of hys brethirne. he had sofryd some lytyl peynys And the same yonge monke also. as he had offendyd yn ful smale and lytyl thyngys. so he had felte afore sum what of lytyl peynys. not wythstondyng they were bothe equale yn wythnes and in ioy Sothly the forseide prior as hyt semyd had a truste of a more greter rewarde for the more goode dedys and meritys of vertu the whyche he had by lengur leuyng deferuyd.

¶ Also of a worschipful pryste.

¶ Ca liij



Saw also yn thys fame place a certen worschipful priste the whyche yn hys lyfe dydde mekyl good to the pepul by hys holy preching Treuly he had grace of prechyng so ioynyed which the zele of ryghtwesnes and with good example of leuyng. yat he callid not only the pepul of hys owne paryshons fro wekyd leuyng and dedly dedis. but also he enformid and tawghte innumerable pepul of other parishons ferre and brode. how they schulde leue her synnys and fulfille owre lordis commandmentis and how they schulde dayly encrese and perfet in goode and vertus leuyng and so to continew to a dew and a conuenient ende And sothly summe were so ferre fallyn yn to the deuyls bondys by her euyl and wekyd leuyng whome he callyd ageyne by prayur and holy prechyng that visibly they myghte afterwarde vnderstonde and know how they had be takyn hem selfe to the deuyll and hys seruice the whiche he made of oure lordys infinite mercy by confession and satisfiacion and penanse doyng. ryght wele and parfet yn the feithe and yn good leuyng Neuertheles for what causys he had also sofryd before a lytyl while diuers peynis y leue oute here by cause y haue seyde a fore many feche lyke thyngys. And as we wente more ynward and farthir yn to yat ioyful place of paradyse. we had euermore a clere lyghte and felte a fwetur fauer and hem that we founde and saw ther were more whyttur and gladder than were othyr that we saw before And wher to schulde y tarye here now to nowmbre tho persons and her merytys the whiche y saw ther. that y knew summe tyme before yn the worlde. and hem also that y knew not before For al that were ther yn that place. were ordende to be the cytfonnys of the hye and euerlastyng ierusalem and al had paste the stryfe and batel of this worlde and were victurs of deuyls. and so lyghtly they went tho-

rowe al peynys. as they were before les comyrd [combyrd ?] and holde by wrechyd leuyng and worldely vicys

¶ how oure lordys passion was representyd and shewyd to the sowlys that were in pa[ra]dise. ¶ Ca liiii



Owe sothely tho thyngys the whiche we sawe as we wente forthe farthir in to the same place nethyr tonge may telle ne mannys mynde maye worthely confyder. who ys he that may worthily tel in worde how in the myddys of tho bleffyd and holy sowlys the holy croffe of crystys passyon was presented and schewed to hem. of the whiche infynite thousandys were there stondyng aboute hyt and as oure lorde had be present in hys body so they worschyppte and halowed hys bleffyd passyon Trewly there was seyne the meke redemer of mankynde oure swete lorde and fauyur ihesus criste as he had be done fresche on the croffe. For alle hys body was blake and bloody of scurgys and betyng and cruelly diffigurde by fowle spyttyng crownyd with scarpe thornys and smytte throw with grete naylys hys fyde was fore perfyd with a spere and fro his handys and fete ranne out blode redde as purpul and from his holy fyde came downe blode and water ful largely. and at this grete and wondyrful spectacul stode his holy moder oure bleffyd lady sent marye. not now in heuynes and mornyng but right gladsum and ioyng and yat was in a ful feyre demenyng. and ther also stode with herre the swete dyscypil of criste seynt iohanne the bleffyd euangeliste and ho may now conceue in mynde how thoo holy soulys ranne thedir on euery fyde gladly and lightly to sec and beholde yat bleffyd sight O what deuocyon was there of hem that behilde that gloriys vyfyon O what concurs was ther of worschipping and thanking our lorde ihesu criste and how meruelus was her ioyful gladnes Trewly

remembryng these thyngys in my selfe y wote not whedir forow or deuocyon or compassion or gratulacyon drawyn nowe myne onhappy foule dyuers weyes. For wondyr and meruel of tho thingis makyn me alyenate fro my selfe and sum what absent to my selfe. who ys he that wolde not ful gretly forow to see so feire and so solemly a body to be caste under so grete iniuriis and fore peynys. and who wolde not with al his harte haue compassion apon his mekenes so mouid and vexyd with tormentys and vpbraydys of seche wekyd folke. and what ioye and conforte may nowe here be thoughte. that by his passion and meke dethe helle ys foughtyn agenst. the deuyl ys ouercome and bounde his power and strenthe is destroyed and man that was losse ys restoryd ageyne to grace and takyn oute of the peynful prison of helle and ioynyd bleffydly to the holy angelys of heuyn. and ho wolde not meruel on the grete mercy and goodnes of our sauyur cryste ihesu the whiche now beyng immortalle wyl whytesaue yat hys passion and dethe the whyche he soffryd onys in this worlde bodely for the redemption of mankynde be representyd and schewde in a vyfyon to the holy sowlis that byn in paradyse. that her deuocyon and loue schuld be the more accendyd and increfyd to hym. Many other thingis y saw and herde there the whyche y trowe at this tyme is bettur to leue hem out than to wryte hem. and than aftyward sodenly this bleffyd fyghte and holy vyfyon was takyn fro thens. Than al that grete multytude of foulis that came thedir to worschippe the holy crosse of crystys passion wente ageyne euerichon to her owne places with ioy and gladnes. Treuly y folowyde euermore my duke and lodisman sent Nicholas that went forthe farthir and farther repletyd now with grete ioye and gladnes amonge the ful brighte and light manfions of bleffid sowlis. and the whitnes of hem yat were here in this place and the swetnes of sauer and also the melodye of synging laudys to god wes inestymable and onethe to mannys vnderstondyng credyble.

¶ Of the entryng of the gate of paradyse and of
the ioy that apperyd withinforth. ¶ Ca lb



Furthermore nowe whenne we were paste all
these placys and sightys aforeseyde and
had gonne a good space more inward and
euer grew to vs more and more ioye and
feyernes of placys. also at the laſte we
ſawe aſerre a ful glorious walle of cryſtal hoys heythe
no man might ſee. and lenthe no man might conſider.
and when we came thedyr y ſawe within forthe a ful
feyre brighte ſchynnyng gate and ſtode opyn ſawe hit was
ſigned and leide ouer with a croſſe Treuly theder
came flockemele the multytude of tho bleſſyd ſowlys
that were next to hyt. and wolde cum in at that feyre
gate The croſſe was ſette in the myddys of that gate.
and nowe ſche was lyfte vppe an hye and ſo gaue to
hem that came thedyr an opyn and a fre entryng. and
afterward ſche was lettyn done ageyne. and ſo ſparyd
other oute that wuld haue commyn in But howe ioy-
ful they were that wente in and how reuerently they
taryde that ſtode withoute abydyng the lyſtyng vppe
of the croſſe ageyne y can not telle by no wordys
Sothely here ſent Nycholas and y ſtode ſtille to geder.
and the lyſtyngys vppe of the croſſe and the lettyn-
gys done ageyne. wherby ſomme wente in and ſome taryde
withoute. y behilde long tyme with grete wonder And
at the laſte ſent Nycholas and y came thedyr to the
ſame gate hande in hande. And when we came thedyr
the croſſe was lyfte vp. And ſo they that were there
wente in. Sothely than my ſelowe ſent Nycholas frely
wente in and y ſoloude but ſodenly and onauyſyd the
croſſe of the gate came done apon owre handys and
departyd me fro my ſelawe ſente Nycholas and when
y ſawe thys. ful fore aſerde y was Then ſeyde ſent
Nycholas to me. Be not aſerde but haue only ful cer-
ten ſeythe in our lorde iheſu criſte and doutheles thou
ſchalt come yn And aſtyr thys my hope and truſte
came ageyne and the croſſe was lyfte vppe and ſo y
cam in. but what brightnes and clerenes of light was

there with in forthe al aboutys no man aske ne feche of me for y can not only telle hit by worde but also y can not remembre hit in mynde That glorious schyning light was brighte and smothe and so raueshte a man that behylde hit that hit bare a man aboue hym selfe by the grete brightnes of lyghte yn so mekyl that what fumeuer y sawe before hit was as no thing me thought in comparyson of hit That bryghtnesse thawghe hyt were inestymable. Neuerthelesse hyt dullyd not a mannys syghte. hyt rathyr scharpyd hyt. Sothly hyt schynyd ful meruelusly. but more ynestymably hyt deltyd a man that behylde hyt. and wondirfully cowpulde a mannys syghte to se hit. And wyth ynforthe no thyng y myght see. but lighte and the walle of crystalle throw the whyche we came yn And also fro the gronde vppe to toppe of that walle were grycis ordende and dysposyd feyre and meruelusly. by the whyche the ioyful company that was cum yn at the forseyde gate gladly ascendyd vppe Ther was no labur. ther was no difficulte ther was no taryng yn her ascendyng. and the hier they wente the gladder they were. Sothely y stode benethe on the grunde. and longe tyme y saw and behylde how they that came yn at the gate ascendyd vppe by the same grycis And at the laste as y lokyd vppe hier y saw yn a trone of ioy fittyng owre bleffyd lord and sauyur ihesus criste yn lykenes of man. and abowte hym as hyt femyd to me were a fyue hondred fowlys. the whyche late had fyled vppe to that glorius trone. and so they came to owre lorde and worfchpte hym and thankyde hym. for hys grete mercy and grace schewyd and done to hem And some were feyne on the vppur partys of the walle as they had walkyd hethyr and dedyr Trewly y knew for certen that thys place. were y saw owre lorde fyttyng yn a trone. was not the hye heuyn of heuyns where the bleffid spiritis of angels and the holy fowlys of ryghtwys men ioyin yn the feyghte of god seyng hym yn hys mageste as he ys. where also innumerable thowfondis of holy spiritys and angels serue hym and assiste hym But than fro thens wythowten any hardnes or taryng. they ascende vppe to the hey

heuin the whyche ys bleffyd of the fyghte of the euerlaftyng godhed where al only the holy angels and the fowlys of ryghtwes men that byn of angels perfeccion feyn the ynuifibly and inmortalle kyng of al worldys face to face. the whyche hathe only immortalite. and dwellyth yn lyghte. that ys inacceffible. for no man may cumme to hyt. the whyche no mortalle man feithe nethyr may fee Sothely he ys feyne only of holy spiritys that byn pure and clene. the whyche be not greuyd by no corrupcion of body nethir of fowle And yn thys vifion that y faw. fo mekylle y conceuyd yn my fowle of ioy and gladnes that wat fum euer may be feyde of hyt by mannys mowthe. ful lytyl hyt ys. and onfufficient to exprefse the ioy of myne herte. that y had there.

¶ how the monke came owte ageyne throw the same gate of paradys. **¶ Ca lvi**



Herfore when y had feyn al these fyghtys aboue feyde and many othyr innumerable my lorde sent Nycholas that hylde me by the hande feyde schortly thys to me Loo sonne he feyde now a party astyr they petition and grete desir thow haste feyne and beholde. the state of the worlde yat ys to cumme as hyt myghte be to possible Also the perels of hem that offendyn and erryn the peynys of fynners. the reste also of hem yat haue done her purgacion. the desyrys of hem that be goyng to heuynward. and the ioys of hem. that now byn cumme to the courte of heuyn and also the ioy of crystis reynynge And now thow muste go ageyne to they selfe and to thyne. and to the worldys feyghtyng Treuly thow schalt haue and perceue the ioys that thow haste feyne and mekyl more. yeffe thow contynew and perseuer in the drede of god. And when he had feyde thys to me he browghte me forthe throwe the same gate that we came yn. wherfor ful heuy and sory was y and more than a man may suppose. for wele y knew that y must turne ageyne. fro that heuynly blyffe to thys worldys wrechidnes. And gretely he exhortyd me.

how y schulde dyspose me. to abyde the day of my calling oute of my body yn clennes of herte and of body. and mekenes of spirite wyth dylygent kepyng of my religyon. Dylygently he seyde to me. kepe the commaundementys of god. and dyspose they leuyng aftyr the example of ryghtwes men. And truely so hyt schal be. that aftyr the terme of they bodely leuyng thow schal be admyttyd bleffydly. to her feleschippe euerlastyngly.

¶ Of the swete pele and melodye of bellys that he herde in paradyse and also how he came to hym self ageyne. **¶ Ca. lviij**



And whyle the holy confessor sent nicholas thys wyfe spake yet with me sodenly y harde ther a solenne pele and a rynggyng of a meruelus swetenes. and as al the bellys yn the worlde or what sumeuere ys of fownnyng had be rongyn to gedyr at onys Trewly yn thys pele and rynging brake owte also a meruelus swetenes. and a variant medelyng of melody fownnyd wyth alle And y wote not whether the gretnes of melody. or the swetnes of fownnyng of bellys was more to be wondirde And to so grete a noyse y toke good hede and ful gretly my mynde was suspendyd to here hyt Sothly anone as that gret and meruelus fownnyng and noyse was cessyd sodenly y saw my selfe departyd fro the swete feleschippe of my duke and leder sent Nicholas Than was y returnyd to my selfe ageyne. and anone y hard the voycis of my brethyrne. that fode abowte our bedde also my bodely strenthe cam ageyn to me a lytyl and a litil and myn yes opinde to the vse of seying as ye sawe ryghte wele. Also my fekenes and febulnes by the whiche y was longe tyme ful sore diffesid was vtwardly excludyd and gonne fro me. and fate vppe before yow so stronge and myghty as y was afore by hyt forosul and heuy And y wende that y had be then yn the chirche afore the auter. where y worfchipte fyrste the crosse And as tochyng the taryng that y made yn thys vyfyon y had wende hyt had be noone. but al only

the space of on matens while. and now as y vnderstonde. y was terdye .ij. days and more And now as compendeusly as y kowde y haue here tolde yow of al tho thingys the whiche y sawe and were schewyd to me yn body or yn spirite at the instauns and commandement of youre holynes and deuoute charyte. And nowe y beseche you mekely and that with fore weping that ye will with faue [vouchsafe] to praye to god for me an unhappy wrecche yat y may scape the grete and greuys peynys of synners the whyche y sawe. and cum to the ioyes of the holy fowlys that y knewe. and alsoo to see euerlastyngly the glorious face of oure bleffyd lorde and sauyur ihesu criste and oure bleffyd lady sent marye.

¶ A proffe that thys reuelacyon ys of god and moste nedys be trew for the grete myraciys that our lord shewyd on this same monke that same tyme. **¶ Ca lviij**



Ony instruccyons and opyn examples byn here at the begynnyng of thys narracyon that euydentely prouyn thys vyfyon. not to be of mannys conceyte but vtwardely of the wylle of god the whiche wolde haue hyt schewed to crystyn pepul Neuerthelesse yefe there be so grete infydelyte or infyrmyte of any persons that can not beleue to these thyngys asorseyde lete hem confyder the grete fekenesse and febulnes of hym that sawe hyt. so sodenly and so sone helyd in to a very wytnes and trowthe of this vyfyon that he sawe. Also let hem meruelle the grete noyse that was abowte hym. and also howe that he was prycked in hys fete with nyldys by the whyche he kowde not in any wyse be mouyd. Forthermore let hem take hede to hys yes that were so ferre fallyn done in to hys hede and was not feyne onethe to brethespace of .ij. days. and also aftyr a ful longe space of howris onethe laste myghte be perseuyd yn hym a ful smalle meuyng as a thynne drede yn hys vyttalle veynys Also let hem confyder hys contynualle wepyng and terys the whyche he had aftyrward many days. And besyde all thes thyngys

we knowe also a nothyr certen thyng that was a ful feyre myracle and a very tokyn of godys curacyon schewyd on hym the same tyme. and as mekyl to be merueld. Sothely he had al moſte the ſpace of an hole yere yn hys lyfte legge a grete fore and a ful byttur as hyt were a canker large and brode wherby he was peynynd intollerably. And he was wonte to ſey. that he had ſeche a ſorow and peyne therof. as he had bore an hooſte plate of yrne bownde faſte to hys legge And ther was no emplaſtur no oyntmente nethyr any othyr medicyn how be hit that he had mekyl of lechis leyde to hyt. yat myghte yeſe hym of hys peyne or drawe the wownde to gedyr Trewly yn the ſpace of hys raueſhyng. he was ſo fully helyd that he hym ſelfe meruelyd wyth vs to ſele and ſee the peyne and ache wyth the wownde ſo clene agonne. that no tokyn of hyt. ne ſigne of rednes or of whythnes remaynyd aboue the meruelus curacion of god. Al only thys differens had hys legge that was fore. fro todyr legge that where the forſeyde fore was that place was bare and had none heere.



U^L delectable hyt was to hym as he ſeyde fro that tyme forthe. as ofte as he harde any ſolenne pele of ryngyng of bellys. by cauſe hyt wolde then cum to hys mynde ageyne. the ful ſwete pele and melody the whyche he herde. when he was amonge the bleſſyd fowlys yn paradyſe. Sothely aſtyr that he was cum to hym ſelfe and hys brethirne had tolde hym. that now ys the holy tyme of yeſtyr. than fyrſte he beleuyd. when he harde hem ryng ſolenly to complen. for then he knew certainly. that the pele and melodye. that he herde yn paradyſe. wyth ſo grete ioy and gladnes. betokynde the ſame ſolennyte of yeſtir yn the whyche owre bleſſyd lorde and ſauyur ihelus criſte roſe vppe viſibly and bodely fro dethe on to lyfe. to home wyth the fadyr and the holy gooſte be now and euer more euerlaſtyng ioye and blyſſe Amen.

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1. JOHN MILTON.

Areopagitica. 1644.

(a) AREOPAGITICA: *A Speech of Mr. JOHN MILTON For the Liberty of Unlicenc'd Printing, To the Parliament of England.*

(b) A Decree of Starre-Chamber, concerning Printing, made the eleuenth of July last past, 1637.

(c) An Order of the Lords and Commons assembled in Parliament for the Regulating of Printing, &c. 1643.

LORD MACAULAY. He attacked the licensing system in that sublime treatise which every statesman should wear as a sign upon his hand, and as frontlets between his eyes.—*Edinburgh Review*, p. 344. August, 1825.

H. HALLAM. Many passages in this famous tract are admirably eloquent: an intense love of liberty and truth flows through it; the majestic soul of MILTON breathes such high thoughts as had not been uttered before.—*Introduction to the Literature of Europe*, iii. 660. Ed. 1839.

W. H. PRESCOTT. The most splendid argument perhaps the world had then witnessed on behalf of intellectual liberty.—*History of FERDINAND and ISABELLA*, iii. 391. Ed. 1845.

2. HUGH LATIMER.

Ex-Bishop of Worcester.

The Ploughers. 1549.

A notable Sermon of ye reuerende Father Master HUGH LATIMER, whiche he preached in ye Shrouds at paules church in London on the xviii daye of Januarye.

SIR R. MORISON. Did there ever any one (I say not in England only, but among other nations) flourish since the time of the Apostles, who preached the gospel more sincerely, purely, and honestly, than HUGH LATIMER, Bishop of Worcester?—*Apomaxis Calumniarum*. . . quibus JOANNES COCLEUS &c., f. 78. Ed. 1537.

It was in this Sermon, that LATIMER (himself an ex-Bishop) astonished his generation by saying that the Devil was the most diligent Prelate and Preacher in all England. "Ye shal neuer fynde him idle I warraunte you."

3. STEPHEN GOSSON.

Stud. Oxon.

The School of Abuse. 1579.

(a) *The Schoole of Abuse. Containing a pleasaunt inuective against Poets, Pipers, Plaiers, Jesters, and such like Caterpillers of a Commonwealth; Setting up the Flagge of Desiance to their mischieuous exercise and ouerthrowing their Bulwarkes, by Profane Writers, Naturall reason and common experience.* 1579.

(b) *An Apologie of the Schoole of Abuse, against Poets, Pipers, Players, and their Excusers.* [Dec.] 1579.

∴ This attack is thought to have occasioned SIR PHILIP SIDNEY'S writing of the following *Apologie for Poesie*.

GOSSON was, in succession, Poet, Actor, Dramatist, Satirist, and a Puritan Clergyman.

4. Sir PHILIP SIDNEY.

An Apology for Poetry. [? 1580.]

An Apologie for Poetrie. Written by the right noble, vertuous, and learned Sir PHILIP SIDNEY, Knight. 1595.

H. W. LONGFELLOW. The defence of Poetry is a work of rare merit. It is a golden little volume, which the scholar may lay beneath his pillow, as CHRYSOSTOM did the works of ARISTOPHANES.—*North American Review*, p. 57. January, 1832.

The Work thus divides itself:—

*The Etymology of Poetry.
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Objections to Poetry answered.
Criticism of the existing English Poetry.*

5. EDWARD WEBBE,

A Chief Master Gunner.

Travels. 1590.

The rare and most wonderful things which EDWARD WEBBE an Englishman borne, hath seene and passed in his troublesome trauailes, in the Citties of Ierusalem, Damasko, Bethelen and Galely: and in all the landes of Iewrie, Egipt, Grecia, Russia, and in the Land of Prester John.

Wherein is set foorth his extreame slauerie sustained many yeres together, in the Gallies and wars of the great Turk against the Landes of Persia, Tartaria, Spaine, and Portugall, with the manner of his releasement and coming to England. [1590.]

6. JOHN SELDEN.

Table Talk. [1634-1654.]

Table Talk: being the Discourses of JOHN SELDEN, Esq.; or his Sence of various Matters of weight and high consequence, relating especially to Religion and State. 1689.

S. T. COLERIDGE. There is more weighty bullion sense in this book than I ever found in the same number of pages of any uninspired writer. . . . O! to have been with SELDEN over his glass of wine, making every accident an outlet and a vehicle of wisdom.—*Literary Remains*, iii. 361-2. Ed. 1836.

H. HALLAM. This very short and small volume gives, perhaps, a more exalted notion of SELDEN's natural talents than any of his learned writings.—*Introduction to the Literature of Europe*, iii. 347. Ed. 1836.

Above all things, Liberty.

7. ROGER ASCHAM.

Toxophilus. 1544.*Toxophilus, the Schole of Shootinge, conteyned in two bookes.**To all Gentlemen and yomen of Englande, pleasaunte for theyr pastime to rede, and profitable for theyr use to follow both in war and peace.*

In a dialogue between *TOXOPHILUS* and *PHILOLOGUS*, ASCHAM not only gives us one of the very best books on Archery in our language ; but as he tells King Henry VIII., in his Dedication, "this litle treatise was purposed, begun, and ended of me, onelie for this intent, that Labour, Honest pastime, and Vertu might recouer againe that place and right, that Idlenesse, Unthrifitie Gaming, and Vice hath put them fro."

8. JOSEPH ADDISON.

Criticism on Paradise Lost. 1711-1712.

From the *Spectator*, being its Saturday issues between 31 December, 1711, and 3 May, 1712. In these papers, which constitute a Primer to *Paradise Lost*, ADDISON first made known, and interpreted to the general English public, the great Epic poem, which had then been published nearly half a century.

After a general discussion of the *Fable*, the *Characters*, the *Sentiments*, the *Language*, and the *Defects* of MILTON's Great Poem ; the Critic devotes a Paper to the consideration of the *Beauties* of each of its Twelve Books.

9. JOHN LYLY,

*Novelist, Wit, Poet, and Dramatist.**Euphues.* 1579-1580.*EUPHUES, the Anatomy of Wit. Very pleasant for all Gentlemen to reade, and most necessary to remember.**VVherein are contained the delights that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age by the perfectnesse of Wisedome.* 1579.*EUPHUES and his England. Containing his voyage and aduentures, myxed with sundry pretie discourses of honest Loue, the description of the countrey, the Court, and the manners of that Isle.* 1580.

Of great importance in our Literary History.

10. GEORGE VILLIERS,

*Second Duke of BUCKINGHAM.**The Rehearsal. 1671.**The Rehearsal, as it was Acted at the Theatre Royal.*

Many of the passages of anterior plays that were parodied in this famous Dramatic Satire on DRYDEN in the character of *BAYES*, are placed on opposite pages to the text. BRIAN FAIRFAX'S remarkable life of this Duke of BUCKINGHAM is also prefixed to the play.

The Heroic Plays, first introduced by Sir W. D'AVENANT, and afterwards greatly developed by DRYDEN, are the object of this laughable attack. LACY, who acted the part of *BAYES*, imitated the dress and gesticulation of DRYDEN.

The Poet repaid this compliment to the Duke of BUCKINGHAM, in 1681, by introducing him in the character of *ZIMRA* in his *ABSOLOM and ACHITOPHEL*.

11. GEORGE GASCOIGNE,

*Soldier and Poet.**The Steel Glass, &c. 1576.*

(a) *A Remembrance of the wel employed life, and godly end, of GEORGE GASCOIGNE, Esquire, who deceased at Stalmford in Lincoln shire, the 7 of October, 1577. The reporte of GEOR. WHETSTONS, Gent. 1577.*

There is only one copy of this metrical Life. It is in the Bodleian Library.

(b) *Certayne notes of instruction concerning the making of verse or ryme in English. 1575.*

This is our First printed piece of Poetical Criticism.

(c) *The Steele Glas.*

Written in blank verse.

Probably the fourth printed English Satire: those by BARCLAY, ROY, and Sir T. WYATT being the three earlier ones.

(d) *The complaynt of PHILOMENE. An Elegie. 1576.*

12. JOHN EARLE,

*Afterwards Bishop of SALISBURY.**Microcosmographie. 1628.*

Micro-cosmographie, or a Peece of the World discovered; in Essays and Characters.

This celebrated book of Characters is graphically descriptive of the English social life of the time, as it presented itself to a young Fellow of Merton College, Oxford; including *A She precise Hypocrite, A Sceptic in Religion, A good old man, etc.*

This Work is a notable specimen of a considerable class of books in our Literature, full of interest; and which help Posterity much better to understand the Times in which they were written.

13. HUGH LATIMER,

Ex-Bishop of WORCESTER.

Seven Sermons before Edward VI. 1549.

The fyrste [—seuenth] Sermon of Mayster HUGHE LATIMER, whiche he preached before the Kynges Maiestie wythin his graces palayce at Westminster on each Friday in Lent. 1549.

Sir JAMES MACKINTOSH. LATIMER, . . . brave, sincere, honest, inflexible, not distinguished as a writer or a scholar, but exercising his power over men's minds by a fervid eloquence flowing from the deep conviction which animated his plain, pithy, and free-spoken Sermons.—*History of England*, ii. 291. Ed. 1831.

14. Sir THOMAS MORE.

Translation of Utopia. 1516-1557.

A frutefull and pleasaunt worke of the best state of a publike weale, and of the new yle called Utopia: VVritten in Latine by Sir THOMAS MORE, Knyght, and translated into Englyshe by RALPH ROBYNSON.

LORD CAMPBELL. Since the time of PLATO there had been no composition given to the world which, for imagination, for philosophical discrimination, for a familiarity with the principles of government, for a knowledge of the springs of human action, for a keen observation of men and manners, and for felicity of expression, could be compared to the *Utopia*.—*Lives of the Lord Chancellors (Life of Sir. T. More)*, i. 583. Ed. 1845.

In the imaginary country of Utopia, MORE endeavours to sketch out a State based upon two principles—(1) community of goods, no private property; and consequently (2) no use for money.

15. GEORGE PUTTENHAM,

A Gentleman Pensioner to Queen ELIZABETH.

The Art of English Poesy. 1589.

The Arte of English Poesie.

Contrinued into three Bookes: The first of POETS and POESIE, the second of PROPORTION, the third of ORNAMENT.

W. OLDYS. It contains many pretty observations, examples, characters, and fragments of poetry for those times, now nowhere else to be met with.—*Sir WALTER RALEIGH*, liv. Ed. 1736.

O. GILCHRIST. On many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of QUEEN ELIZABETH. The copious intermixture of contemporary anecdote, tradition, manners, opinions, and the numerous specimens of coeval poetry nowhere else preserved, contribute to form a volume of infinite amusement, curiosity, and value.—*Censura Literaria*, i. 339. Ed. 1805.

This is still also an important book on Rhetoric and the Figures of Speech.

16. JAMES HOWELL,

Clerk of the Council to CHARLES I.; afterwards Historiographer to CHARLES II.

Instructions for Foreign Travel. 1642.

Instructions for forreine travel. Shewing by what cours, and in what compasse of time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical knowledge of the Languages, to good purpose.

The MURRAY, BÆDEKER, and *Practical Guide* to the Grand Tour of Europe, which, at that time, was considered the finishing touch to the complete education of an English Gentleman.

The route sketched out by this delightfully quaint Writer, is France, Spain, Italy, Switzerland, Germany, the Netherlands, and Holland. The time allowed is 3 years and 4 months: the months to be spent in travelling, the years in residence at the different cities.

17. NICHOLAS UDALL,

Master, first of Eton College, then of Westminster School.

Roister Doister. [1553-1566.]

This is believed to be the first true English Comedy that ever came to the press.

From the unique copy, which wants a title-page, now at Eton College; and which is thought to have been printed in 1566.

Dramatis Personæ.

RALPH ROISTER DOISTER.

MATTHEW MERRYGREEK.

GAWIN GOODLUCK, *affianced to Dame CUSTANCE.*

TRISTRAM TRUSTY, *his friend.*

DOBINET DOUGHTY, "*boy*" to ROISTER DOISTER.

TOM TRUEPENNY, *servant to Dame CUSTANCE.*

SIM SURESBY, *servant to GOODLUCK.*

Scrivener.

Harpax.

DAME CHRISTIAN CUSTANCE, *a widow.*

MARGERY MUMBLECRUST, *her nurse.*

TIBET TALKAPACE } *her maidens.*

ANNOT ALYFACE }

18. A Monk of Evesham,

The Revelation, &c. 1186[-1410]. 1485.

¶ *Here begynnyth a marvellous reuelacion that was schewyd of almighty god by sent Nycholas to a monke of Euyshamme yn the days of Kynge Richard the fyrst. And the yere of owre lord, M.C.Lxxxxvi.*

One of the rarest of English books printed by one of the earliest of English printers, WILLIAM DE MACLINIA; who printed this text about 1485, in the lifetime of CAXTON.

The essence of the story is as old as it professes to be; but contains later additions, the orthography, being of about 1410. It is very devoutly written, and contains a curious Vision of Purgatory.

The writer is a prototype of BUNYAN; and his description of the Gate in the Crystal Wall of Heaven, and of the solemn and marvellously sweet Peal of the Bells of Heaven that came to him through it, is very beautiful.

19. JAMES I.

A Counterblast to Tobacco. 1604.

(a) *The Essays of a Prentise, in the Diuine Art of Poesie.*

Printed while JAMES VI. of Scotland, at Edinburgh in 1585; and includes *Ane Short treatise, containing some Reulis and Cautelis to be obseruit and eschewit in Scottis Poesie*, which is another very early piece of printed Poetical Criticism.

(b) *A Counterblaste to Tobacco.* 1604.

To this text has been added a full account of *the Introduction and Early use of Tobacco in England*. The herb first came into use in Europe as a medicinal leaf for poultices: smoking it was afterwards learnt from the American Indians.

Our Royal Author thus sums up his opinion:—

“A custome lothsome to the eye, hateful to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless.”

20. Sir ROBERT NAUNTON,

Master of the Court of Wards.

Fragmenta Regalia. 1653.

Fragmenta Regalia: or Observations on the late Queen ELIZABETH, her Times and Favourites. [1630.]

Naunton writes:—

“And thus I have delivered up this my poor Essay; a little Draught of this great Princess, and her Times, with the Servants of her State and favour.”

21. THOMAS WATSON,

Londoner, Student-at-Law.

Poems. 1582-1593.

(a) *The 'Εκατομπαθια or Passionate Centurie of Loue.*

Divided into two parts: whereof, the first expresseth the Author's sufferance in Loue: the latter, his long farwell to Loue and all his tyrannie. 1582.

(b) MELIBCEUS, *Sive Ecloga in obitum Honoratissimi Viri Domini FRANCISCI WALSINGHAMI.* 1590.

(c) *The same translated into English, by the Author.* 1590.

(d) *The Tears of Fancie, or Loue disdained.* 1593.

From the *unique* copy, wanting *Sonnets* 9-16, in the possession of S. CHRISTIE MILLER, Esq., of Britwell.

22. WILLIAM HABINGTON,

Castara. 1640.

CASTARA. *The third Edition. Corrected and augmented.*

CASTARA was Lady LUCY HERBERT, the youngest child of the first Lord POWIS; and these Poems were chiefly marks of affection during a pure courtship followed by a happy marriage. With these, are also Songs of Friendship, especially those referring to the Hon. GEORGE TALBOT.

In addition to these Poems, there are four prose Characters; on *A Mistress, A Wife, A Friend, and The Holy Man.*

23. ROGER ASCHAM,

The Schoolmaster. 1570.

The Scholemaster, or plane and perfite way of teachyng children to understand, write, and speake, in Latin tong, but specially purposed for the priuate brynging up of youth in Gentleman and Noble mens houses, &c.

This celebrated Work contains the story of Lady JANE GREY'S delight in reading *PLATO*, an attack on the *Italianated* Englishman of the time, and much other information not specified in the above title.

In it, ASCHAM gives us very fully his plan of studying Languages, which may be described as *the double translation of a model book.*

24. HENRY HOWARD,

Earl of SURREY.

Sir THOMAS WYATT.

NICHOLAS GRIMALD.

Lord VAUX.

Tottel's Miscellany. 5 June, 1557.

Songes and Sonettes, vwritten by the right honourable Lorde HENRY HOWARD late Earle of SURREY, and other.

With 39 additional Poems from the second edition by the same printer, RICHARD TOTTEL, of 31 July, 1557.

This celebrated Collection is the First of our Poetical Miscellanies, and also the first appearance in print of any considerable number of English Sonnets.

TOTTEL in his *Address to the Reader*, says:—

"That to haue wel written in verse, yea and in small parcelles, deserueth great praise, the workes of diuers Latines, Italians, and other, doe prone sufficiently. That our tong is able in that kynde to do as praiseworthyly as ye rest, the honorable stile of the noble earle of Surrey, and the weightinesse of the depewitted Sir Thomas Wyat the elders verse, with seuerall graces in sondry good Englishe writers, doe show abundantly."

25. Rev. THOMAS LEVER,

Fellow and Preacher of St. John's College, Cambridge.

Sermons. 1550.

*(a) A fruitfull Sermon in Paules church at London in the Shroudes.**(b) A Sermon preached the fourth Sunday in Lent before the Kynges Maiestie, and his honourable Counsell.**(c) A Sermon preached at Pauls Crosse. 1550.*

These Sermons are reprinted from the original editions, which are of extreme rarity. They throw much light on the communistic theories of the Norfolk rebels; and the one at Paul's Cross contains a curious account of Cambridge University life in the reign of EDWARD VI.

26. WILLIAM WEBBE,

Graduate.

A Discourse of English Poetry. 1586.

A Discourse of English Poetrie. Together with the Authors iudgement, touching the reformation of our English Verse.

Another of the early pieces of Poetical Criticism, written in the year in which SHAKESPEARE is supposed to have left Stratford for London.

Only two copies of this Work are known, one of these was sold for £64.

This Work should be read with STANYHURST'S *Translation of Æneid*, I.-IV., 1582, see p. 64. WEBBE was an advocate of English Hexameters; and here translates VIRGIL'S first two Eglogues into them. He also translates into Sapphics COLIN'S Song in the Fourth Eglogue of SPENSER'S *Shepherd's Calendar*.

27. FRANCIS BACON.

afterwards Lord VERULAM Viscount ST. ALBANS.

A Harmony of the Essays, &c. 1597-1626.

And after my manner, I alter ever, when I add. So that nothing is finished, till all be finished.—SIR FRANCIS BACON, 27 Feb., 1610-[11].

*(a) Essays, Religious Meditations, and Places of perswasion and disswasion. 1597.**(b) The Writings of Sir FRANCIS BACON Knight the Kinges Sollicitor General in Moraltie, Policie, Historie.**(c) The Essaies of Sir FRANCIS BACON Knight, the Kings Solliciter Generall.**(d) The Essayes or Counsellis, Civill and Morall of FRANCIS Lord VERULAM, Viscount ST. ALBAN. 1625.*

28. WILLIAM ROY. JEROME BARLOW.

Franciscan Friars.

Read me, and be not wroth! [1528.]

- (a) *Rede me and be nott wrothe,
For I saye no thyng but trothe.
I will ascende makynge my state so hye,
That my pompous honoure shall never dye.
O Caytife when thou thynekst least of all,
With confusion thou shalt have a fall.*

This is the famous satire on Cardinal WOLSEY, and is the First English Protestant book ever printed, not being a portion of Holy Scripture. See p. 22 for the Fifth such book.

The next two pieces form one book, printed by HANS LUFT, at Marburg, in 1530.

(b) *A proper dialoge, betwene a Gentillman and a husband-man, eche complaynyng to other their miserable calamite, through the ambition of the clergy.*

(c) *A compendious old treatyse, shewynge, how that we ought to have the scripture in Englysshe.*

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[By Sir W. RALEIGH.]

(b) *The most honorable Tragedie of Sir RICHARD GRINUILE, Knight.* 1595.

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1. William Caxton,

our first Printer.

Translation of REYNARD THE FOX. 1481.

[COLOPHON.] *I haue not added ne mynussed but haue folowed as nyghe as I can my cople which was in dutche | and by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westmestre.*

Interesting for its own sake ; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Three fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence : the blame of REYNARD is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red beards."

2. John Knox,

the Scotch Reformer.

THE FIRST BLAST OF THE TRUMPET, &C.
1558.

(a) *The First Blast of a Trumpet against the monstrous Regiment of Women.*

(b) *The Propositions to be entreated in the Second BLAST.*

This work was wrung out of the heart of JOHN KNOX, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—MARY of Loraine, the Regent of Scotland ; her daughter MARY (the Queen of Scots) ; Queen MARY TUDOR ; and the Princess ELIZABETH.

The Volume was printed at Geneva.

(c) KNOX'S *apologetical Defence of his FIRST BLAST, &C., to Queen ELIZABETH.* 1559.

3. Clement Robinson,

and divers others.

A HANDFUL OF PLEASANT DELIGHTS.
1584.

A Handeful of pleasant delites, Containing sundrie new Sonets and delectable Histories, in diuers kindes of Meeter. Newly deuised to the newest tunes that are now in vse, to be sung : euerie Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late deuised Notes, not commonly knownen, nor used heretofore.

OPHELIA quotes from *A Nosegaie, &c.*, in this Poetical Miscellany ; of which only one copy is now known.

It also contains the earliest text extant of the *Ladie Greensleeues*, which first appeared four years previously.

This is the Third printed Poetical Miscellany in our language.

4. [Simon Fish,
of Gray's Inn.]

A SUPPLICATION FOR THE BEGGARS.
[? 1529.]

A Supplicacyon for the Beggars.

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture) that was printed in the English Language.

The authorship of this anonymous tract, is fixed by a passage in Sir T. MORE's *Apology*, of 1533, quoted in the Introduction.

5. [Rev. John Udall,
Minister at Kingston on Thames.]

DIOTREPHESES. [1588.]

The state of the Church of Englande, laid open in a conference betweene DIOTREPHESES a Byshoppe, TERTULLUS a Papiste, DEMETRIUS an usurer, PANDOCCHUS an Innekeeper, and PAULE a preacher of the word of God.

This is the forerunning tract of the *MARTIN MARPRELATE Controversy*. For the production of it, ROBERT WALDEGRAVE, the printer, was ruined; and so became available for the printing of the Martinist invectives.

The scene of the Dialogue is in PANDOCCHUS's Inn, which is in a posting-town on the high road from London to Edinburgh.

6. [?]

THE RETURN FROM PARNASSUS.
[Acted 1602.] 1606.

The Returne from Parnassus: or The Scourge of Simony. Publicly acted by the Students in Saint Iohns Colledge in Cambridge.

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them speak thus:

"KEMP. Few of the vniuersity pen plaies well, they smell too much of that writer *Quid* and that writer *Metamorphosis*, and talke too much of *Proserpina* and *Iuppiter*. Why herrees our fellow *Shakespeare* puts them all downe, I [*Ay*] and *Ben Ionson* too. O that *Ben Ionson* is a pestilent fellow, he brought vp *Horace* giuing the Poets a pill, but our fellow *Shakespeare* hath given him a purge that made him beray his credit:

"BURBAGE. It's a shrewd fellow indeed:"

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.

7. Thomas Decker,

The Dramatist.

THE SEVEN DEADLY SINS OF
LONDON, &c. 1606.

The seven deadly Sinnes of London: drawn in seven seuerall Coaches, through the seven seuerall Gates of the Citie, bringing the Plague with them.

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Their chariots, drivers, pages, attendants, and followers, are all allegorically described.

8. *The Editor.*

AN INTRODUCTORY SKETCH TO THE
MARTIN MARPRELATE CONTROVERSY.
1588–1590.

(a) *The general Episcopal Administration, Censorship, &c.*

(b) *The Origin of the Controversy.*

(c) *Depositions and Examinations.*

(d) *State Documents.*

(e) *The Brief held by Sir JOHN PUCKERING, against the Martinists.*

The REV. J. UDALL (who was, however, *not* a Martinist); Mrs. CRANE, of Molesey, Rev. J. PENRY, Sir R. KNIGHTLEY, of Fawsley, near Northampton; HUMPHREY NEWMAN, the London cobbler; JOHN HALES, Esq., of Coventry; Mr. and Mrs. WEEKSTON, of Wolston; JOB THROCKMORTON, Esq.; HENRY SHARPE, bookbinder of Northampton, and the four printers.

(f) *Miscellaneous Information.*

(g) *Who were the Writers who wrote under the name of MARTIN MARPRELATE?*

9. [Rev. John Udall,

Minister at Kingston on Thames.]

A DEMONSTRATION OF DISCIPLINE. 1588.

A Demonstration of the trueth of that discipline which CHRISTE hath prescribed in his worde for the gouvernement of his Church, in all times and places, vntil the ende of the worlde.

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588; and secretly distributed with the *Epitome* in the following November.

For this Work, UDALL lingered to death in prison.

It is perhaps the most complete argument, in our language, for Presbyterian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic; but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had been discarded.

10. Richard Stanyhurst,

*the Irish Historian.**Translation of ÆNEID I.-IV. 1582.*

Thee first foure Bookes of VIRGIL his Æneis translated intoo English heroical [i.e., hexameter] verse by RICHARD STANYHURST, wyth oother Poëtical diuises theretoo annexed.

Imprinted at Leiden in Holland by IOHN PATES, Anno M.D.LXXXII.

This is one of the oddest and most grotesque books in the English language; and having been printed in Flanders, the original Edition is of extreme rarity.

The present text is, by the kindness of Lord ASHBURNHAM and S. CHRISTIE-MILLER, Esq., reprinted from the only two copies known, neither of which is quite perfect.

GABRIEL HARVEY desired to be epitaphed, *The Inventor of the English Hexameter*; and STANYHURST, in imitating him, went further than any one else in maltreating English words to suit the exigencies of Classical feet.

11. *Martin Marprelate.*

THE EPISTLE. 1588.

Oh read ouer D. JOHN BRIDGES, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipfull volume, written against the Puritanes, in the defence of the noble cleargie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Diuillitie, and Deane of Sarum.

The Epitome [p. 26] is not yet published, but it shall be, when the Byshops are at convenient leysure to view the same. In the meane time, let them be content with this learned Epistle.

Printed oversea, in Europe, within two furlongs of a Bounsing Priest, at the cost and charges of M. MARPRELATE, gentleman.

12. Robert Greene, M.A.

MENAPHON. 1589.

MENAPHON. CAMILLAS alarum to slumbering EUPHUES, in his melancholie Cell at Silexedra. VVherein are deciphered the variable effects of Fortune, the wonders of Loue, the triumphes of inconstant Time. Displaying in sundrie conceived passions (figured in a continue Historie) the Trophees that Vertue carrieth triumphant, maugre the wrath of Enuie, or the resolution of Fortune.

One of GREENE's novels with TOM NASH's Preface, so important in reference to the earlier *HAMLET*, before SHAKESPEARE's tragedy.

GREENE's "love pamphlets" were the most popular Works of Fiction in England, up to the appearance of Sir P. SIDNEY's *Arcadia* in 1590.

13. George Joy,

an early Protestant Reformer.

AN APOLOGY TO TINDALE. 1535.

An Apologye made by GEORGE JOYE to satisfye (if it may be) W. TINDALE: to pource and defende himselfe ageinst so many slaunderouse lyes fuynded vpon him in TINDAL'S vncharitable and unsober Pystle so well worthye to be prefixed for the Reader to induce him into the understanding of hys new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in Nouember [Antwerp, 27 Feb., 1535.]

This almost lost book is our only authority in respect to the surreptitious editions of the English *New Testament*, which were printed for the English market with very many errors, by Antwerp printers who knew not English, in the interval between TINDALE'S first editions in 1526, and his revised Text (above referred to) in 1534.

14. Richard Barnfield.

of Darlaston, Staffordshire.

POEMS. 1594-1598.

The affectionate Shepherd. Containing the Complaint of DAPHNIS for the Loue of GANYMEDE.

In the following Work, BARNFIELD states that this is "an imitation of *Virgill*, in the second Eglogue of *Alexis*."

CYNTHIA. *With Certaine Sonnets, and the Legend of CASSANDRA.* 1595.

The Author thus concludes his Preface: "Thus, hoping you will beare with my rude conceit of *Cynthia* (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Maister *Spencer*, in his *Fayrie Queene*), I leaue you to the reading of that, which I so much desire may breed your delight."

The Encomion of Lady PECUNIA: or, The Praise of Money. 1598.

Two of the Poems in this Text have been wrongly attributed to SHAKESPEARE. The disproof is given in the Introduction.

15. T[homas] C[oooper].

[*Bishop of WINCHESTER.*]

ADMONITION TO THE PEOPLE OF ENGLAND.

An admonition to the people of England: VVherein are answered, not onley the slaunderous vntruethes, reprochfully uttered by MARTIN the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chiefe of the Cleargie, purposely to deface and discredit the present state of the Church. [Jan. 1589].

This is the official reply on the part of the Hierarchy, to MARTIN MARPRELATE'S *Epistle* of [Nov.] 1508: see No. 11. on p. 24.

It was published between the appearance of the *Epistle* and that of the *Epitome*.

16. Captain John Smith,

President of Virginia, and Admiral of New England.

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(3.) **The Decades of the New World, etc.,** by PIETRO MARTIRE [PETRUS MARTYR], translated by RICHARD EDEN, and printed in 1555. *The Third English Book on America.* SHAKESPEARE obtained the character of CALIBAN from this Work.

A List of 837 London Publishers, 1553-1640.

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In 1524 TINDALE went from London to Hamburg ; where remaining for about a year, he journeyed on to Cologne ; and there, assisted by WILLIAM ROY, subsequently the author of the satire on WOLSEY, *Rede me and be nott wrothe* [see p. 19], he began this first edition in 4to, *with glosses*, of the English New Testament.

A virulent enemy of the Reformation, COCHLÆUS, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. QUENTAL the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed HERMAN RINCK, a Senator of the city, who moved the Senate to stop the printing ; but COCHLÆUS could neither obtain a sight of the Translators, nor a sheet of the impression.

TINDALE and ROY fled with the printed sheets up the Rhine to Worms ; and there completing this edition, produced also another in 8vo, *without glosses*. Both editions were probably in England by March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to ; and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

In the *Preface*, the original documents are given intact, in connection with

Evidence connected with the first Two Editions of the English New Testament, viz., in Quarto and Octavo—

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- II. The Printing at Cologne.
- III. The Printing at Worms.
- IV. WILLIAM ROY's connection with these Editions.
- V. The landing and distribution in England.
- VI. The persecution in England.

Typographical and Literary Evidence connected with the present Fragment—

- I. It was printed for TINDALE by PETER QUENTAL at Cologne, before 1526.
- II. It is not a portion of the separate Gospel of *Matthew* printed previous to that year.
- III. It is therefore certainly a fragment of the Quarto.

Is the Quarto a translation of LUTHER's German Version ?
Text. The prologge. Inner Marginal References. Outer Marginal Glosses.

* * For a continuation of this Story see G. Joy's *Apology* at p. 25.

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